A theological systeme upon the presupposition, that men were before Adam the first part. — Systerna theologicum ex praeadamitarum hypothesi. English

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§

A THEOLOGICAL SYSTEME Upon that PRESVPPOSITION, That MEN were before *ADAM.*

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The firſt PART:

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THE PROEME.

IT is a natural ſuſpition that the beginning of the [Page][Page] world is not to be receiv'd according to that common beginning which is pitched in *Adam,* inherent in all men, who have but an ordinary knowledge in things: For that beginning ſeems enquirable, at a […]ar greater diſtance, and from ages paſt very long before; both by the moſt ancient accounts of the *Chaldaeans,* as alſo by the moſt ancient Records of the *Aegyptians, Aethiopians* and *Scythians,* and by parts of the frame of the world newly diſcovered, as alſo from thoſe unknown Countries, to which the *Hollande […]s* have ſayled of late, the men of which, as is probable, did not deſcend from *Adam.*

I had this ſuſpition alſo being a Child, when I heard or read the Hiſtory of *Geneſis:* Where *Cain* goes forth: where he ki […]ls his brother when they were in the fields; doing it warily, like a thief, leaſt it ſhould be diſcovered by any: [Page] Where he flies, where he fears puniſhment for the death of his Brother: Laſtly, where he marries a a wife far from his Anceſtors, and builds a City. Yet, although I had this doubt in my mind, yet durſt I not ſpeak any thing of it, which did not relliſh of that received opinion, concerning *Adam* created firſt of all men; till I met with the 12, 13, 14 verſes of the 5 ch. of the Epiſt of St. *Paul* to the *Rom.* which I have in hand, and conſider of now twenty years, or thereabouts. And as he who goes upon Ice, goes warily where he cracks it, being not well frozen, or tender; but where he

finds it frozen, and well hardned, wa […]ks boldly: So I dreaded firſt, leaſt this doubtfull diſpute might either cu […] my ſoles, or throw me headlong into ſome deep Hereſie, if I ſhould inſiſt upon it. But ſo ſoon as I knew by theſe verſes of the Apoſtle, that ſin was in the world before it was imputed; and when I knew, and that certainly, that ſin began from *Adam* to be imputed, I took heart, and found all this diſpute ſo ſolid, that I paſ […]'d through it with leſſe fear. I found men, who beyond that imputation of ſin, which had its original from *Adam,* had indeed ſinned; but their ſin was not imputed to them, according to [Page] the ſimilitude of *Adam,* to whom firſt of all ſin was imputed, and ſo imputed, that it was […]eputed a crime to him, and to all men, and turned to death.

But as the nature is of things that are firm in themſelves, the firmneſſe of this Tenent appeared to me to be ſuch, that the more queſtions of Divinity I did turn it to, and thoſe the greater and moſt difficult, ſo much the purer, greater, and ſolid Chriſtian Religion ſhined forth to me.

— Such as to Heaven,

So great as there ſhe ſeems.

A tryal of which I put forth in that Eſſay, which for that purpoſe I did compoſe, for the clearing of thoſe verſes of the Apoſtle; Nor conſidering the bulk of the work could I then make an end; Now I intend ſtill by way of Eſſay to open the body of Divinity it ſelf, by which the Doctrine of the Goſpel, upon preſuppoſition of men before *Adam,* may be laid open more at large, and that it may appear that this Tenet is no ways diſadvantagious to our faith, which is in Chriſt; nay that it

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I doe not doubt but a great many perſons who ſhall ſee the title and the intention of this book, not reading the work it ſelf, with tongue and hand will ſtreight fall upon this work as a new thing, and ſtreight draw their pens, to fall upon that which they have not underſtood. To all whom I now anſwer; That whatſoe’r they write, I ſhall not anſwer them: But if there be any more calm and wiſe, as I hope there will be a great many ſuch; who ſhall refrain themſelves; And if there be any thing in my writings which after diligent peruſal, ſhall offend them, and ſhall admoniſh me in a civil and Chriſtian way, I ſhall yeeld my ſelf wholly to them, and affording them all reſpect, ſhall endeavour to ſatisfie them. But this eſpecially, and moſt exactly I promiſe; If any man in a known caſe ſhall ſhew me my error; that is to ſay, that I contradict the Hiſtory of *Geneſis* in the leaſt, or any other place of the holy and Orthodox ſcripture, which are contained in both the Teſtaments, or ſtep aſide from them a nails [Page] breadth, or from any head of Chriſtian faith: Firſt, I ſhall thank him for his teaching of me; then I ſhall not be aſhamed to ſet down my name; nay I ſhall think it my greateſt credit to fill it with capital letter, in confeſſing my fault, which I deteſt, if any ſuch I have committed; For although I am my own greateſt friend, yet truth’s more dear to me, which I only profeſſe. My name I do not now mention, for modeſties ſake; not as

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1

A SYSTEME OF DIVINITY. Part I. Book I.

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CHAP. I.
The verſes of the Apoſtle. Original ſin in them is chiefly handled. The Law there meant is the Law of Adam, not the Law of Moſes. Of ſin natural and legal, imputed and not imputed; As alſo of Death natural and legal. Humane Laws were appointed for the governing of right reaſon. They are bounded by men. The Laws of God are above men.

I Will preſent unto you again theſe ſame Verſes of the Apoſtle, 5 to the *Romans;* becauſe they are boundaries of this Syſteme.

12. *As by one man ſin entred into the world, and by ſin death: even it ſo paſſed upon all men, becauſe all men had ſinned.* [Page]

13. *For until the Law ſin was in the world; but ſin was not imputed when there was no Law.*

14. *But death reigned from* Adam *till* Moſes; *likewiſe upon thoſe who had not ſinned according to the ſimilitude of the tranſgreſſion of* Adam, *who is a type of the future.*

Firſt we muſt obſerve, that this is a ſingular place, where he intends to ſpeak of that ſin, commonly called original, which paſſed from *Adam* upon all men; nor is there any other obſerved in the whole Bible, through the whole Old and New Teſtament, where clearly and openly this ſin of *Adam* is handled. Hence it is proved, that *Adam* is meant by that man of whom the Apoſtle ſpeaks, by whom ſin entred into the world, and by ſin death; by whom alſo death paſſed upon all men, as in him all men had ſinned. But for the ſame reaſon

that the Apoſtle ſpoke of that ſin of *Adam,* which brought guilt upon all men, it follows, that he likewiſe meant that Law in this place, the tranſgreſſion of which cauſed the ſin of *Adam;* as likewiſe that Law be underſtood to be the Law of *Adam,* which is to be thought to be given to all men: juſt ſo as all men in *Adam* are thought to have tranſgreſſed it. Therefore we will baniſh hence the *Moſaical* Law, which had nothing to doe with Original ſin, becauſe it was not given to *Adam,* nor to all men in *Adam;* and therefore the tranſgreſſion of it could not be imputed to *Adam,* nor to all men in *Adam.* And certainly the *Moſaical* Law was only given and publiſht to the *Jews,* and not to other men, the tranſgreſſion of [Page] which, ought only to have been imputed to the *Jews,* and not to the reſt of the Nations which were not of the kinred and family of *Jews,* who were not held nor tyed by any bond or Covenant. *He gave his words to Jacob, and his testimonies to Iſrael; He did not ſo to all Nations, nor did he manifeſt his judgements to them,* as ſung the Prophet in the 148 *Pſalm,* and many ſuch are read in holy Authors, which for brevities ſake I omit. If the Apoſtle meant here the Law of *Adam,* not the Law of *Moſes,* ſin was in the world until the Law of *Adam* by the ſame Apoſtle, and therefore before the Law of *Adam;* and it muſt be, that theſe men come to my preſuppoſition, which ſinned before the Law of *Adam,* or before *Adam,* which is the ſame.

Beſides, it is clearer than clear fire, That the Apoſtle in this place ſets down two ſorts of ſins, in time and quality different. Different in time, where he mentions ſin after the Law, and ſin before the Law. Different in quality, where he

meant, That ſin before the Law was not imputed, ſin following the Law was imputed. For, ſayes *Paul, Sin until the Law was in the world, but ſin was not imputed* (or is not imputed, as ſome tranſlate it) *when there was no Law.* But if ſin was in the world until the Law, it was alſo before the Law. And that ſin which did violate the Law, was without doubt after the Law. You ſee here ſins deſigned before and after the Iav, different in time. Again, if ſin be not imputed when the Law is not, who will ſay that that ſin was imputed which was before the Law, or which was [Page] committed before the Law? But if on the other part that was the tranſgreſſion of the Law which cauſed imputation, we ſhall call that ſin imputable which broke the Law, and ſo was after the Law. You ſee here ſins diſtinct in quality.

Sin that was not imputed before the Law, we may call *Natural,* ſince it depended upon no prohibition of the Law, but had its original from the meer ill diſpoſition of humane nature.

Sin which was imputed after the Law, becauſe it had its original from the meer tranſgreſſion of the Law, let us call it *Legal:* And let us again call that death, which upon my ſuppoſition enſued Natural ſin, *Natural death;* and that *Legal death,* which puniſhed Legal ſin.

Which that it may appear more clearly, we muſt firſt know, That humane nature is conſidered two manner of wayes, right, and perverſe. Right, which had the image of innocence and perfection, in ſo farr as man could be created right and perfect. Perverſe, which turned away from the righteouſneſs of that perfection, which I call natural. We muſt know ſecondly, That the Law was appointed not to make men perfect, but to

reduce men to their perfection which were depraved and corrupted; Not to make perfect, but to teach and preſcribe perfection: And thoſe whom ſhame of tranſgreſſion could not deter from miſdemeanour, fear of puniſhment might keep them within the rules of honeſty. The Perfection of men is directed by Law, and right reaſon. Right reaſon is natural, and born with us. The [Page] Law is a ſtranger, and preſcribed to us. But that was born before this was written, and was conſtituted not by opinion, but by nature. The Law teaches us that which we have forgotten, by the corruption of our Nature and Right reaſon; for we ſhould not know what were ſin, if the Law had not taught us. And hence it is, that the Law ſimply ſo called is ſtyled a *School-maſter* by the Apoſtle, and all other Laws are called Inſtructions, Commands, Precepts, in both Authors, ſacred and prophane.

Men ſinned only with a natural ſin, before the Law, and till the Law, as oft as they fell from that perfection, to which by the nature of their creation they were born, and as oft as they erred from that right reaſon which guided them to their perfection. All men ſinned two manner of ways, after the Law, and after the Law was given to them: For firſt, they ſinned againſt that perfection of their nature; They ſinned ſecondly, againſt the preſcript and ordination of the Law, which called them back into the right way. And this is that which I call legal ſin, and which St. *Paul,* Rom. 7. *thinks to be the higheſt ſin againſt the Law;* that is, to be a ſin againſt the Law, a degree higher than the ſin againſt nature.

And whatſoever ſin there is, be it natural or legal hath its own natural or legal puniſhment at-

tending it. And death is the inſeparable wages of every ſin, whether you aſcribe it to Nature, or to the Law. Natural death, which is begotten by natural corruption, never fails, ſooner or later, to overtake depraved nature, which is before it. Legal death ſits behind the Law-breaker, as an [Page] avenger. And Legal ſin is as it were grafted into natural ſin, and legal death added to the natural: Legal death added to the natural, cauſes a civil death, which in imagination and ſpirit is conceivable.

Humane lawes have provided, that men ſhould not ſtray without the limits of right and perfectneſs; but that they might be reſtrained within them: Divine law will'd, that men ſhould not only continue in their righteouſneſs and perfection; but that they ſhould be advanced above their own righteouſneſs and perfection. Humane lawes have provided, that men, like beaſts, ſhould not be meerly turned to paſture: The Divine law will'd, that man ſhould be carried upward to the ſight and glory of immortal God. Humane lawes were within the limits of men: Divine lawes were above men. Humane lawes reſtrained the nature of men: Divine lawes reſolv'd to alter humane nature. Humane lawes grafted in nature, help nature, and ſavour of nature: Divine lawes being placed above nature, breath all Myſterie and Divinitie; help nature that it may purifie it; nay, that it may turn humane nature into divine.

Let us here leave Humane lawes, and onely talk of that which God gave to *Adam;* And becauſe by the myſtical, not the natural diſpenſation of that Law, we become more than men, and are transform'd into gods, Which is the end of this Syſteme of Divinity and Chriſtianity. Likewiſe we

ſhall handle that legal ſin, which broke the [Page] Law of God: I ſay that firſt Law of God, which *Adam* the firſt man did tranſgreſs; And which men were reputed to have violated in *Adam.*

CHAP. II.
The natural ſins of men, are the very defaults of humane nature: the cauſes of which are not to be aſcribed to the ſins of Adam. Legal ſin imputed to men by the ſin of Adam, is additional. Conceiv'd ſpiritually, and not propagated naturally.

THere are ſome perſons who believe, that Warrs, Plagues, Fevers, and all the troop of natural corruptions, invaded the Earth by that imputation of the ſin of *Adam,* which firſt tranſgreſſed the Law of God. And much they ſtand for this, not taking notice of the difference betwixt natural and legal ſin. For Warrs, Plagues, and Fevers, and whatſoever elſe of this ſort troubles and afflicts mankind, are the conſequences of natural ſin, which is the wickedneſs and imperfection of Nature. This will eaſily appear to ſuch, who will ſuffer that antient cloud of prepoſſeſſion to be remov'd, which dulls their ſight; for who knows not that Warrs had their original from ſuch, whom either greedy deſire of prey, or cruel thirſt after revenge, or ſacred ambition of Rule ſtirred up to take arms? Then, who hath not had experience of the breeding and inflammation of Plagues and Fevers, either by the natural corruption of [Page] the air, or by the corruption of our natural bodies? We have as many witneſſes of this obſervation and truth, as we have Stateſmen and Phyſicians, whoſe approbations, almoſt innumerable, it is needleſs here to relate.

We ſhall therefore aſſert a double ſin in *Adam,* a natural, and a legal. A natural ſin, naturally inherent in *Adam,* by the infirmity of his nature,

and that peccant matter whereof he was made: Legal, which hapned and was imputed to *Adam,* by violation of the Law of God. A natural ſin, which infected the natural ſenſe, matter, and nature of *Adam:* A legal, myſtical, and ſpiritual, which broke the Law myſtical & ſpiritual, which only in ſpirit and reaſon could be conceived. For who can conceive a tree of good and evil? who can underſtand the eating of knowledge, the eating of good and evil, unleſs he conceive it intellectually and myſtically? Likewiſe we conceive a two-fold ſin in all men, as we aſſert a two-fold ſin in *Adam,* natural and legal. A natural ſin, which being innate in every perſon by reaſon of his peccant nature, is deeply and naturally rooted in their very bowels, *Which proceeds from the fat of them,* as is elegantly expreſſed in the 73 *Pſalm:* A legal ſin, which happen'd and was imputed to all men by the tranſgreſſion of that Law which *Adam* did violate. A natural ſin, which had an influence upon the natural ſenſe and corporeal matter of all men: Legal, which paſs'd upon all men ſpiritually and myſtically by the legal ſin of *Adam.*

We conceive that myſtical and ſpiritual paſſing of legal ſin upon all men, by another ſin which [Page] was *Adams,* to have been by imputation, by which we meant, that it was imputed to all men that *Adam* had ſinned.

With any elſe beſides Divines, imputation of anothers treſpaſs is a meer ſuppoſition in Law, but with Divines it is the form of the myſteries: which I ſhall clear to you by a very part example; *Sedechias* King of the *Jews* brake his allegeance to the King of *Aſſyria;* That fault was imputed to all the *Jews,* who were thought perjur'd in the perjury of the King, by that ſuppoſition of the Law

of Nations, by which people are thought to commit a fault in the faults of their Kings. God had entered into a Covenant with *Adam,* and in him with all men, as being the Governour, Defender, and Prince of all men: That Covenant *Adam* broke, and that failing of *Adam* was aſcribed to all men by that divine way of myſterie, by which all men are thought to be delinquents in the faults of their Governours, Defenders, or Princes.

Therefore I think not that the imputation of *Adams* ſin did overthrow mans nature; nor doe I again agree with thoſe that will grant nothing to imputation. I leave to things natural and myſtical their own room: Natural things I would have naturally taken; Things myſtical I would have myſtically underſtood. Corruption contracted from that matter of all men, which is addicted to corruption, was that which overthrew the nature of mankind. The myſtical imputation of the ſin of *Adam,* is that which infected all men with [Page] the myſtical ſtain of condemnation. I aſſert imputations, without which the myſteries of Chriſtianity would be ſubverted; but theſe I reſtrain within their myſtical limits, leſt they ſtray beyond their myſterie, beyond conception & ſpirit. Therefore I think not from thence, becauſe the ſin of *Adam* was imputed to all men, that thence they came to be obnoxious to diſeaſes; but by reaſon of their corrupt and rotten nature. The innate infirmity of men, was the real and natural calamity of men. And according to *Ezekiel,* Chap. 28. *There came a fire out of the midſt of them, to conſume them;* than which there is nothing more true; for it is a mans own nature which cauſes burnings in his heart: which that I may the more

evidently prove by examples, It is not known that *Adam* who was the criminal, and (as they ſay) the firſt fountain of ſo great evils, was ever ſo much as troubled with the leaſt diſeaſe all the Nine hundred and thirty years which he liv'd, unleſs you will believe him, who relates out of I doe not know what Author, that *Adam* dyed of the Gout, with which he was troubled, and which he pretends that he had by ſucceſſion from his Anceſtors. Did *Cain* fall ſick when he ſlew his Brother? Nay, he was very ſtrong and luſty, he fled to the eaſt of *Eden,* got a company of wicked perſons about him, with whom he rob'd. He married a Wife, begot a Son, and built a City. And this is a continual complaint of the Elect in the Scripture, as it were accuſing God, that he ſhews all his power to heap proſperity upon the wicked, that all things goe well with them, that [Page] things which they wiſh for come to paſs, beyond their hopes, and that no diſaſters blaſt their pleaſures and their joyes. Likewiſe the moſt excellent Poet falls out with his gods, becauſe his Miſtreſs having ſworn by them, & being perjur'd, kept the ſame face which ſhe had before; that ſhe being perjur'd, had as long hair as before; that ſhe had the ſame Roſes in her cheeks, the ſame neat foot, the ſame fair and clear eyes after ſhe had injur'd the gods, as ſhe had before ſhe ſwore; Nay, after ſhe had tyed her ſelf by ſo many execrations, ſhe became fairer and fairer. And certainly, the ſuppoſition of the *Roman* Law granted a great many, who were priſoners with the Enemy, dead in a civil ſenſe, who were not-withſtanding in good health. Therefore it is apparent, that neither ſuppoſitions of Law, nor intentions of myſterie could any jot indammage nature; nor that the imputation of *Adams* ſin,

which is altogether myſtical and ſpiritual, was the cauſe of Plagues, Fevers, and other diſeaſes which Nature cauſes in men; but that they happen by reaſon of vitious matter, and the frame of their creation, which is ſubject to corruption.

[…] [Page]

[…] [Page]

CHAP. III.
The natural death of men ariſes from the nature of man, which is mortal; nor is caus'd by the condemnation of death decreed against Adam, which is the legal death, and is meant ſpiritually, not naturally.

ANd it is the faſhion of all Inconveniences, [Page] that one draws another; there are not thoſe wanting, who affirm, That if *Adam* had not ſinn'd, men ſhould never have dyed: as if immortality, which is aeternal life, and which onely a new Creation could beget, as only having the power of immortality in it, could have been beſtowed upon men, by the force and vertue of the firſt Creation, which by its nature is ſubject to corruption and death, and that men ſhould not have dyed, who (as the Schools ſay) are naturally corruptible, and were created mortal.

Nay, ſay they, God ſaid to *Adam, Eat not of the tree of good and evil: for on that day that thou eateſt thereof thou ſhalt dye the death.* Therefore gather they, If death was given as a punniſhment to *Adam* on that day wherein he tranſgreſſed the Law of God, *Adam* ſhould have never dyed, if he had never ſinn'd. But that conſequence is utterly denied; for although they die which kill, therefore they which do not kill, are not immortal. Thoſe that are guilty and not guilty of blood come to a certain end by death: This is the difference 'twixt both their deaths, that thoſe that are [Page] upright […] of good life die ſimply & naturally: thoſe that dye by order of Law, are ſaid to dye a two-fold death, naturally, and legally; a natural

death, and that which is can'd legal and civil by the condemnation of the Law. Truly, whether a man by the ſentence of the Judge be ſtrangled, or be beheaded, or dye upon the rack, he is firſt to be thought dead, a natural death, as being dead by natural cauſes, as ſtopping or cutting the paſſages of his breath: Again, becauſe to this nature a condemnation by Law is added, he is ſaid for the way of his death, to have dyed a ſecond and a civil death.

The ſame is to be thought to have happened to *Adam,* being condemned by the Law of God, which happen'd to other men condemned by the Laws of men. *Adam* ſhould have dyed a natural death, and by a cauſe meerly natural, ſince he was made up of matter corruptible and mortal. *Adam* dyed likewiſe a legal death by the condemnation of the Law, at which time he broke the Law of God. The natural death of *Adam* followed the natural ſin of *Adam,* and the infirmity of his corruption, ſpringing from the corruptible matter whereof he was made. Legal ſin made the legal death of *Adam.* There was a myſtical cauſe of that myſtical effect, which only could be conceiv'd by ſpirit and reaſon.

This ſhall be evidently prov'd by *Adam* himſelf; God had ſaid to *Adam, Whatſoever day then eateſt, thou ſhalt die the death:* Therefore *Adam* is thought to have died the very ſame day, the very ſame minute wherein he tranſgreſſed the Law of God: And yet *Adam* died neither [Page] naturally nor bodily that minute or that day; For we know that he liv'd Nine hundred years after he ſinned. Therefore we ſhall underſtand that *Adam* dyed when he tranſgreſſed the Law of God a legal and a ſpiritual death, which only could be

conceiv'd in thought. *Adam* dyed a legal & ſpiritual death when he tranſgreſſed the Law of God. *Adam* died a natural and a corporeal death when he had liv'd Nine hundred and thirty years, and in that ſet hour where the natural bounds of his life was fixed.

But we ſhall more eaſily underſtand that *Adam* dyed the death, and that a ſpiritual death was added to his natural, if we review other condemnations decreed by God, both againſt *Adam* and againſt *Eve,* and againſt the Serpent, after, and for the tranſgreſſion of *Adam.* This puniſhment was decreed for *Adam* after his ſin, *In labour ſhalt thou eat of the earth all the dayes of thy life:* But God had plac'd *Adam* before he ſinned in Paradiſe, that he might cultivate it; Therefore that he might labour and manure the ground in Paradiſe before he ſinn'd, and that by his labour he might eat of it, as he did labour and manure it, and by his labour did eat of it after his ſinne. Obſerve here labour both before and after ſin. Labours before ſin, according to the nature of agriculture natural: labours after ſin, by a myſtical condemnation, which only could be conceived in thought.

Such is that which the Lord ſaid to *Eve, I will multiply thy ſorrows, and thou ſhalt bring forth with pain, and ſhalt be in the power of thy* [Page] *husband, and he ſhall be Lord over thee.* The Lord multiplyed the ſorrows of the woman, when according to the condemnation he added ſpiritual and myſtical griefs to thoſe which were natural, by which a woman is naturally torn when ſhe brings forth. God multiplyed the ſubjection of the woman under the power of her husband, when he added the condemnation by Law to that natural

Law by which the nobler ſex hath dominion over the inferiour.

But chiefly its worth taking notice of what God decreed againſt the Serpent, and what puniſhment he appointed for him for tempting *Eve* with eating of the forbidden fruit; *Becauſe thou haſt done this,* ſaith the Lord to the Serpent, *thou ſhalt goe upon thy belly, and ſhalt eat duſt all the dayes of thy life;* but this was naturally in the Serpent at his creation to creep and crawl; that the Serpent ſhould goe upon his belly, and eat the duſt: for God before ſin, nay the fifth day of the Creation, created all manner of creeping things, of which ſort was the Serpent, and chief of them certainly. Therefore we muſt underſtand the Serpent to have crept in two ſenſes, before ſin, and after ſin: that he crept before ſin naturally, by the nature of his creation; that he crept after ſin according to the decree of God, and by that condemnation which was onely in ſpirit.

So may we underſtand *Adam* to have dyed two manner of ways. Naturally, that he dyed naturally according to the firſt intention of his making before the Law. Legally and after a ſpiritual [Page] manner after the Law, by that decree and Law of condemnation which is ſpiritually conceiv'd.

Therefore we ſhall think that there is a twofold death in all men, as we conceive to be in *Adam.* Natural, which happens naturally to all men by their own imbred nature, which is corruptible and mortal: A Legal one, which ſmote all men that minute myſtically when it was decreed againſt *Adam.* A natural death; by which men dyed naturally before the Law: a Legal death, which paſſed ſpiritually upon them after the Law, by tranſgreſſion of the Law. A natural death, which

followed mans natural ſin: a Legal death, cauſed by the legal ſin of men from the ſin of *Adam.* A myſtical cauſe of a myſtical effect, which onely by way of ſpirit and myſtery is conceivable. And truly, as the Law of creeping ordain'd againſt Serpents in the Law of *Adam,* did adde nothing to the reptile nature of Serpents but a condemnation meerly ſpiritual: ſo the Law of death added nothing to the mortal nature of men, except that condemnation of death which in thought and myſtery is only conceiv'd. *Remember,* ſays *David, Pſal.* 89. *what is my ſubſtance.* And a little after, *What man is he that liveth, and ſhall not ſee death?* which the Kingly Prophet underſtood of natural death, the cauſes of which he aſcrib'd to the ſubſtance and matter of men, not to the ſin of *Adam:* adde to this, what St. *Paul* hath written *Rom.* 8. *Fleſh ſavours of death;* and in the 6 Chap. of the ſame Epiſtle, *The wages of ſin is death.* In which he meant natural ſin, and natural death, becauſe natural [Page] death is incorporate with natural ſin, being the ſauce of which the fleſh relliſhes, which is the nature and matter of ſin.

Moreover, by this diſtinction of natural and legal ſin, and natural and legal death, eaſily appears the interpretation of that place of *Numbers* Chap. 27. where the daughters of *Zelophe […]ad* ſpeak unto *Moſes Our Father dyed in the deſert, and was not in that ſedition which was ſtirred up againſt the Lord by Core, but died in h […]s ſin.* They ſay that their father was dead, not in that Judgement wherein *Core* was ſwallowed up, who rebelled againſt the Lord, but by the ſin and fault of his nature, which is the ſeed of ſin and corruption, and by that fate of nature by which

death is the laſt period of all things ſubject to corruption. They doe not ſay, that he was ſwallowed up in that juſt Judgement, wherein the loweſt earth opened to ſwallow up thoſe Conſpirators; but that he dyed a ſingle death in the deſert, by that ſame natural Law by which all men owe themſelves to death, and by which ſimple natural death abides natural ſin.

CHAP. IV.
Men were in the beginning created according to the Image of God, and very good. Of the Image of God in the firſt creation. Of the Image of God in the ſecond creation. Men were created upright in the beginning: but of v […]tious matter, which could eaſily return to its own diſpoſition.

IT ſeems not to agree with that which is ſet [Page]
down in the 1 of *Geneſis,* That I ſaid the Creation of man was evill and corrupt: For there it's ſaid, that God did create man according to his own Image; and that all things which God created were very good; whence Interpreters conclude, and rightly, that man being created according to Gods own Image, was created perfect and upright. And if all that God created was very good, that man then, who was the moſt excellent of the Creatures, was exceeding good.

To this that I may anſwer; I would firſt have it granted, that the impreſſion of Gods Image in the firſt creation is different from that in the ſecond creation. God expreſſed in the firſt Creation that firſt Image and copie of his wonderful art, by which he made the World, and all that therein is, and by excellent wiſdom compos'd and ponder'd them. In his renewing, which is the ſecond creation, God expreſs'd the Image of his own nature, wherein he communicated his love and bounty to the Wor'd. God in his firſt creation ſhewed the out-ſide of his work: but in the [Page]
ſecond he opened the bowels of his love. The firſt creation expreſſed the Image of God, which we may call the exterior: the ſecond creation

preſents us with the internal Image of God. There was nothing beſides, which God did not communicate in the Image of that plat-form, and of his admirable art, which he exppreſs'd in all things which he created: But he did not make all things partake of that Image of his nature, lo […]e, and bounty, which be moſt worthily ſhewin men, when he did regenerate or when he went about to regenerate them. Furthermore whatſoever material or corporeal things ar created by the law of their own nature, they ar created corruptible and mortal; but whatſoever out of things corruptible and material, are created a new by the Law of that ſecond creation become incorruptible and immortal.

To ſay nothing of other material and corporeal things, it is certain, that men in the beginning were created according to the Image of God, that Image of their Creator, which we may call the Image of creation: yea, they were created according to ſuch an Image of creation, which above all other Images of creation is the moſt excellent amongſt all the frames of the creatures, which more expreſly and more highly repreſented the Creator. But we muſt confeſs, that men were created at firſt according to the exteriour Image of God, which is called nigheſt to God at a greater diſtance, in compariſon to the Image of the ſecond creation. It is true, that men were created in the beginning perfect, right, and excellently good, in as farr as men by force and vertue[Page] of their creation could be created perfect, right, and excellently good. But no man ought to be ignorant, that men were created from the beginning of corruptible matter, which might eaſily be turn'd from perfect to imperfect, from

right to wrong, from good to evil, which the men which were firſt created did evidence by a ſtrong and approved example, ſince the nature of their compoſition, and their own negligence carried them, being upright made, ſo far aſide.

Therefore, ſo often as I think of this, That men being created according to the Image of God the Creator, and according to the Image of the firſt plat-form, perfect, right, and very good, by a fault in them, ingrafted by nature, did degenerare from righteouſneſs to wickedneſs, from good to evil: So often I fancy a Watch newly finiſh'd, by an exquiſite artificer curiouſly order'd, with all the parts of the jagged wheels, proportionab […]y and exquiſitely weigh'd for the juſt minutes of the hours, with a Caſe curiouſly enamelled with pictures ſet out to the life, or a purl'd lining curiouſly made, as much as in gold, or Amber, the Craftſman was able to perform: For that Watch will continue intire in all its parts, ſo long as it is not ſpoyl'd, either becauſe of the corruptibility of the matter whereof it is made, or the careleſneſs of the Maſter that owes it: Such was the fate of men, who firſt being created perfect, right, and very good, by the default of the matter whereof they were made, and of their fiery natures, which ſet them on work, they ſtaid not in the [Page] poſture of their creation, but departed from their perfection, and turn'd from good to evil.

— So all by fate

Run backward, and in goodneſs ſtill abate.

Likewiſe, I could well compare men created in the beginning, according to the Image of God, very good, to thoſe houſes of the Comedian, made with good & exact work, well dreſs'd and prepar'd

for durance, into which came a baſe Tenant, careleſs, ſlovenly, and idle, which took no care of that fair houſe: For there came a ſtorm, which broke the tyles and gutters, the ſhowr waſh'd the walls, it rain'd through the ſeelings, the air rotted the work of the Carpenter; then fell down the walls, and the whole houſe, to the very foundation: and not by the fault of the Carpenter, as the Comedian ſays expreſly, but by the ſluggiſhneſs of that lazie man who dwelt in it, who would not lay other tyles for thoſe that were broken, by which the habitation became more inconvenient.

For ſuch we will conceit men to have been at firſt created, as we conceive theſe new buildings; I ſay created according to the Image of God, incorrupt, right, and good, with excellent reaſon, excellent vertue, excellent truth, and that there could be nothing added to that firſt creation of men. But whē theſe men remov'd into themſelves and their own diſpoſition, as their nature was, their own clay, their own fleſh, wch was a matter earthly and corruptible, which refrains not from ſin, ſtraight came negligence, which deſtroyd the work of the Creator, which overthrew all manner of Reaſon, Vertue, and Truth in men, & [Page] which changed the perfection of their Creation. And that, not by the default of the Creator, which is ſpecially to be obſerved, but by the careleſneſs of men themſelves, by which they became worſe; and being created good, had no better care of themſelves. I ſay, that idleneſs was this ſtorm to men which brought upon them hail and ſhowers, which diſcovered their ſhame, and by which they were negligent to cover themſelves. Therefore wicked deſires flowed into the Hearts of men, wicked thoughts moiſtened their Hearts; and

withall, Reaſon, Vertue and Truth forſook men. And laſtly, they were putrified with their ſins. *That which was good in them at their Creation departed; but the malignity of their ſubſtance continued,* as *Eſdras* ſayes, 4 Book Chap. 1.

CHAP. V.
Of the matter of men ſubject to Corruption. Of the upright Creation of men. Of the Return of man to the diſpoſition of his own nature. And of his matter given to corruption.

THerefore three things offer themſelves to be conſidered in the firſt Creation of Men. The firſt is, The matter of which Men were created and made up. Secondly, The Creation it ſelf. Thirdly, The paſſing over, and return of men to their own diſpoſition planted in […]hem by their nature.

That the matter of which men were made was ſubject to corruption, did appear by the ſequel: ſince they could not continue in their perfect creation, and did return from uprightneſs to wickedneſs. For this cauſe called Fleſh, which is the matter of Man ſimply, and in it ſelf unclean, polluted, a corruption, and meer filthineſs, in all ſacred Authors. And this is enough concerning the matter of men, ſubject to corruption, as being ſurrounded with ſuch a Cloud of Witneſſes, that if we ſhould pour them out would overwhelm us. [Page]

Let us come to the Creation of Men it ſelf. God created Men in the beginning according to his own Image, excellently good and perfect: but onely in that good and perfect Eſtate, as they are, and are created Men. He created them perfect, who wanted in them nothing of perfect men: but ſuch as by vertue and force of their Creation, ſavoured only of that which was contained in men, not which was above them. Such things as belonged to men, not ſuch as belonged to God. In

this I ſee not why all ought not to agree without controverſie.

Let us go to that turning of men to ſin, in which they departed from the perfection of their Creation, and went backward according to the diſpoſition of their corruptible matter, wherein they were to die, according to the intention of their compoſition. And firſt let us ſee what God did, after he had created men perfect, and placed them in earth, having prepared likewiſe all things ready for their uſe. We ſhall know that by what is ſaid in the 25 Chap. of *Mattew* of the [Page] Maſter of the Houſe, who going from home, left his Goods to be uſed by his Servants. God went from home after he had created Men perfect, that is to ſay, he left Men in the hand of their own counſel, in their own power and free-will, to do as they pleaſed. *He ſuffered them to take their own wills and wayes,* as it is written, Acts the fourth.

On the other ſide let us ſee what men did, being now at their own diſpoſing, and having now as I may ſay, the Law in their own hand. They did that which they were moſt likely to do. They were inclinable to evil, and the leproſie of ſinne ſtuck cloſe to them. They had no reſtraint in their lives, but following their own mindes, and tyed to their deſires, they diminiſhed the perfection of their Creation. Their Liberty run out into Vice; and the free Nature of Man run out at Liberty, without a reign. Their own fleſh incenſed them, and drove them blinde-ſold; freely, and not without their own conſent, they run into evil courſes, and returned to the Nature of their matter which was inclinable to evil. They went from their perfection to their own hearts deſire, as the 78 *Pſalm.* They were created upright, againſt their own

diſpoſition, and were turned from their own wicked nature, being wicked, to be good. They were turned back by the force and ſtrength of their right Creation to be good: by their own will and crooked nature, being wicked, they were turned back to wickedneſs. The ſinfulneſs of Man's nature, and his corruptible matter, drew [Page] upright men backward from righteouſneſs to wickedneſs. They did not ſtrive againſt it, as became them who were created upright. They did not wage War with their own, genius. Their hands and their feet gave over: and then, according as the corruption of fleſhly nature carried them, they run head-long in their own Chanel, and eaſily commanded themſelves to be corrupted. Little they cared for any right way of living, right or wrong, good or bad, they ſaw nothing but what pleaſed their own fancies; and gave themſelves the Liberty of all manner of ſin. Men fell through their own wickedneſs; and that I may ſpeak with *Jeremiah,* Chapter 28. *They gave free reigns to their own dispoſition, as horſes furiouſly ruſhing to the battel.*

Men returned for this reaſon to their own inclination, becauſe in the firſt Creation, it being only corrected and amended, and the vitiouſneſs of it not quite weeded out in the framing of man, and the nature of him, it was alwayes in poſſibility, not being quite taken away, to return into it ſelf. But whatſoever was good in man, by the correcting of his faultineſs, or any perfection which he had by his Creation, was quite loſt in men, being enſlaved to their own wills; but what was evil in their clay and compoſition ſtill remained. The uprightneſs of men periſhed; and their ſin defaced them, being ſo well created. And the fault which

was left in their creation, and not quite rooted out in the firſt creation of man, was a leven in their hearts, more powerfull than their [Page] Creation, by which they were altogether ſwelled and depraved. Beſides, thoſe things are ſtronger, which move us inwardly, than thoſe things which work upon us outwardly. The perfection of the Creation of Men, flowed from God, and happened to man externally, as a thing different, nay, quite contrary to the fleſh and matter of men. On the contrary, the faultineſs of the clay and compoſition, cleaved to them more inwardly, as a thing proper and natural to Men. Therefore men returned to their nature, becauſe they did, according to their own diſpoſition, which was ſhown them from within. As alſo, becauſe the faultineſs of their inward nature did more ſtrongly move them, than the perfection of their creation outwardly conferred upon them; yea, becauſe the fleſh and matter of man was reprobate Earth, the Mother of good ſeed, and the Mother of ill weeds. The ſtep-mother of all Vertues which God in his creation had ſown in the hearts of men, and the mother of all Vices, which naturally ſpring in them, as in their native ſoyl, and, which, like watred Herbs, grow moſt plentifully. The curſed ſtep-mother hates her Sons-in-Law, but like a very loving mother embraces and foſters her Children. Hence it happened, that nature and the fleſh of man refuſed that tryed and choyce ſeed of perfection, with which they were created; and that, by the ſame nature it returned again into it ſelf, when it found liberty. And that in this regard it was far eaſier to do evil than good. From [Page] thence the heart of man was over-run with the briers and thorns of all maner of Vices proceeding from their clay and compoſition.

This returning of man from the perfection of their creation, to the wickedneſs of their nature and fleſh, is that natural ſin which we mean; whether we may call it natural, becauſe it is naturally inherent to us, or, as St. *Paul* ſayes, *Becauſe it dwells in us: Becauſe there is a Law in the members of men, leading men captive to the Law of ſin, which is in their members.* Where note, the Law of natural ſin, fixed in the members of men, or the natural Law of ſin, inherent in the fleſh and nature of men. In which ſenſe it is to be underſtood, 7 Chap. to the *Romans.* Or whether that may be called a natural ſin, becauſe it was a declination from that nature & Law of perfection, in which men were created in the beginning. For which cauſe, and moſt properly it might be called a ſin.

That there remains yet ſome foot-ſteps of this perfection in the hearts of men; yea, that men are ſtruck with a natural and tacit conſcience of it, is manifeſt; becauſe all thoſe who are formed of a better and more perfect mould, are naturally more averſe from all ſin, who ſeem by the ſent to hunt and track that perfection, to which they perceive themſelves created, and from which they are fallen, by the ſtudy of vertue. In which ſenſe, the Apoſtle is chiefly to be underſtood, in ſuch places as he ſayes, *Men naturally accuſe themſelves, and are to themſelves a Law.*

CHAP. VI.
God reſtor'd men, created upright, and turn'd backward to the wickedneſs of their own nature, into a better estate by a ſecond creation, and lifts them up from men to be Gods. Of that which is produc'd, and of that which is made. Of mutable and immutable. Of mortal and immortal. Of the Spirit which is in God; and of the Spirit of the world.

BUt God neither deſpis'd nor relinquiſh'd men fallen off from their creation, and beſtain'd with their ſins; Nor did he ſo farre ſuffer them to be reſtored into the former ſtate of full perfection, as they had been perfect men in the beginning, but decreed to new create them, and advance their perfection, above the perfection of men. Men were faln headlong from the ſplendor of their perfection to their filthineſs, which is alſo the loathſomneſs of Beaſts. God commanded men by a ſecond creation to paſs, as I may ſo ſay, from men to Gods, to be carried from corruption to incorruption, from death to eternal life: And, which was the chief bleſſing of God to man, he commanded them, of wicked, evil, and bemyred creatures, to be exalted to the perfection of his holineſs and glory; to which they ſhould, as with a fiery Chariot, be carried by the Spirit of Regeneration: Nay, if we rightly weigh the councel and decree of God, we ſhall find it his ſecond intention, to create men mortal and corruptible, but his firſt to create them incorruptible and immortal. Creation was a thing divine: Regeneration was a thing more excellent and divine, according to that diſtance of

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proportion by which incorruptible is preferrible to corruptible, and immortal preferrible to mortal.

But, that I may rehearſe from the beginning all the buſineſs, as it concerns Chriſtian doctrine, we muſt know, that two things occur, in the creation and framing things, worthy obſervation, which are not demonſtrated by their cauſes, but are aym'd at in the Scriptures, and appear by their effects. One, which immediately flow'd from God: another, created by God but mediatly. One, produc'd: another, made. One, ſpiritual: another, animal, material, carnal and corporeal. One, permanent, ſtable, eternal: another mutable, ſubject to vanity. One, incorruptible, which purifies: another, corruptible, which pollutes. One, which favours of life: another, which ſavours of death. One, which is able to endure that celeſtial Lightning with which God thunders, and which ſhines in his ſight, like gold in the fire: another, which God conſumes with his ſplendor, and which melting at his rayes, departs into froth, ſmoak, and aſhes. One thing, which God loves: another, which he diſdains. One, which he chuſes: another, which he rejects. One, which St. *Paul, Cor.* 1. chap. 2. calls *The Spirit which is of God:* another, which the ſame Apoſtle calls in that very place, *The Spirit of this world.* Theſe two are at continual variance, and eternal diſcord, ſince God made a mixture of all things, when he [Page] gave to all things breath and life.

The Spirit which is of God, we ſhall call that Spirit of regeneration, which flows immediately, and is produced from God, which is altogether ſpiritual, ſtable, incorruptible, and eternal, which is fed with the fire of the viſion of God, which God onely loves and chuſes. We ſhall call the ſpirit of this

world, that ſpirit of creation with which the whole world was animated, and which was infus'd into the whole frame in the creation, Then that is the Spirit, which by interpoſition of a *medium,* being created by God, is animal, material, carnal, and corporeal, which is changeable and ſubject to vanity, which is corruptible, which ſavours of death, which faints and melts before the eyes of God, which God diſdains and rejects.

God, when he made the world, breath'd upon all things created, and living in the world, by that Spirit of the world and creation by which they live; but did not likewiſe infuſe into all things created and living in the world, his Spirit of regeneration, by which things created and living, which are antient, are renewed, the corrupt refreſh'd, and the dead riſe up into eternal li […]e: Nay, he did communicate that to a certain company of the Elect, to himſelf known, with ſuch reſolution and decree, that whomſoever this Spirit ſhould inſpire unto grace by his power, they ſhould receive immortality, and through patience become that holy fire, by which he ſhall try all things; On that day when all the faultineſs [Page] of the world ſhall be purg'd, on which all things which have been fram'd, ſhall be remov'd and conſum'd, and all changeable, vain, […]ortal, and corruptible things, which God abhors and rejects.

CHAP. VII.
Of one God, and of one Spirit which is of God. Of divers Gods and Spirits.

THe Spirit of regeneration is the ſame Spirit which is the Spirit of Chriſt, by whom comes regeneration; he is one neither enduring number nor conſort. The Apoſtle tells us, that there are ſeveral ſpirits of creation, both in the heaven and in the earth, *Cor.* 1. chap. 8. which in that place he calls *Gods, and Lords.* The words of St. *Paul* are theſe, *For although there be thoſe which are called gods both in the heaven and in the earth, ſeeing there are many gods and many lords, yet wee have but one God.* The ſame Apoſtle in the 8. to the *Romans,* call'd thoſe Gods and Lords in the heaven and in the earth, *heighth and depth:* whom he makes mention of amongſt the Spirits of the creation; for he addes *Nor any other creature.* And certainly, as the ſame St. *Paul* ſets down wicked Spirits amongſt the celeſtial, you may likewiſe imagine, that there are evil Spirits likewiſe amongſt the terreſtrial. For ſeeing you read *Sam.* 1. Chap. 28. *That the Witch ſaw Gods,* that is, Spirits, *aſcending out of the Earth.* [Page] The chief of thoſe Spirits is he, whom the holy Writ commonly calls the Devil, Sathan, Belial, Mammon, Prince of the power of the air, of this world and this life. That every one has their Angel and attendant, the books of both the Old and New Teſtaments doe witneſs. *Jude* the Apoſtle tells us, that the chief of theſe Spirits, and all the Angels under his command were created in the beginning good and upright, as alſo that they were made with a creation changeable, and corruptible, in his Catholick Epiſtle, in which place

he ſayes expreſly, *That thoſe Spirits did not keep their Principalitie, but left their habitation.* Therefore it is to be preſum'd, that they had a good Principality, which they kept not. Hence that of *Job, Behold thoſe which ſerve him are not ſtable, and he finds wickedneſs in his Angels.*

According as thoſe ſpirits breath'd upon thoſe things which were ſubject to the Lawes of the creation, and as the Apoſtle ſpeaks in the ſecond to the *Epheſians, wrought upon them,* it is credible, that all the created things of the world degenerated from that perfect good & uprightneſs where in they were created, when thoſe Spirits fell from their Principalitie and habitation; And hence it has come to paſs, that the men of the firſt creation forgetting their firſt Creator, and ſtirr'd up by thoſe Spirits of the corrupted creation, ſtrayed from the uprightneſs of their firſt creation, and periſh'd in their own thoughts. Hence certainly was that fooliſhneſs of their darkned heart, by which they thought God not to be their Creator by which *they ſerv'd the* [Page] *creature, rather than the Creator;* by which laſtly, *they chang'd the glory of the incorruptible God into the ſimilitude of a corruptible man, of fowls, beaſts, ſerpents.* Rom. 1.

The Prieſts and Philoſophers amongſt the Gentiles, who knew not God the Father, and the Creator, obſerv'd ſeveral Spirits and Gods, whom they determined governours of ſeveral ranks and degrees, and whom they plac'd either in the heaven, or in the ſtars, or in the fi […], or in the air, or in the water, or in the earth, or under the earth, and whoſe ſhapes they did not deny might be called up by ſeveral wayes of ſacrifice and inchantment; For certainly they conſidered a

certain affinitie, and fellow-ſuffering of thoſe Spirits with all things created, on whom, by their ſympathie and ſimilitude they had an influence. They thought that all animals and vegetables, from trees, to metals and nones, were mov'd and led by thoſe Spirits: Yea, that all things did pray, and ſing hymns to the leaders of their own order: Therefore, ſay they, the Heliotrop moves towards the Sun, and if any one could obſerve her ſtamping, that ſhe makes in the air, in her wheeling about, he ſhould obſerve a kind of a ſound compos'd towards her King, ſuch a one as a Plant might be expected to make. The Lotus opens and ſhuts her leaves turning towards the ſame Planet, according as the Sun aſcends or deſc […]ends by degrees, whom ſhe ſeems to honour with the motion of her leaves, as it were with the morion of her lips. They have boaſted the ſame things of Selenetropes, which turn to the Moon, as are related of Heliotropes. The clapping and [Page] ſinging of the Cock at the Sun-riſing are known, which I ſhould interpret to be mourning at his departure. The Dogs bark at the Moon, and inflam'd with the Dog-ſtar run mad. What ſhall I ſay of the ſtone Helitis, which by its rayes imitates thoſe golden ones of the Sun? As alſo of the ſtone Selenitis, which is ſhap'd like a hornd Moon, and by its change follows the motion of the Moon? What ſhall I ſay of the Helioſelen, which ſeems to preſent the conjunction of the Sun and Moon? Not to ſpeak of the ſeven metals, to every one of which there is a particular Planet aſſign'd. Then the Oakes dedicated to *Jove,* the Laurel to *Phoebus,* the Olîve to *Minerva,* the Poplar to *Hercules,* Horſes to *Neptune,* Swine to *Ceres,* Goats to *Bacchus,* Black ſheep to infernal *Juno,* Serpents to *Aeſculapius:* and many other ſuch

things, as were able to tyre one who would rehearſe them.

Theſe antient Prieſts eſteemed Man to be beſt compos'd of all creatures, and therefore that he was called the *Microcoſm,* as participating of the creation of all things. And therefore, that ſome by *Saturn* become ſullen, others by *Jove* are mirthful; ſome are red-colour'd by *Sol,* others Iaſcivious by *Venus;* ſome are cheaters by *Mercury,* ſome imperfect by *Luna:* Nay that ſome bray like Aſſes, […]ome like Dogs, others like Swine, others ravenous, like Lions; ſome like Doves, others like Serpents, according to the various diſpoſitions, ſimilitudes, and ſympathies of participation, which men have been ſaid to have with all things created: But likewiſe the [Page] Scripture hath taught us that Spirits have profeſs'd the pleaſures of men, have been given to men, to ſome lying ſpirits, to ſome ſleeping ſpirits, to others ſpirits of giddineſs: then, that there are cozening, ſeducing, and lying ſpirits, it appears, becauſe Chriſt warns his diſciples, *that they ſhould trust no spirit;* yea, and rebuk'd them, *becauſe they knew not by what ſpirit they were led.* And it is likewiſe witneſſed in the Goſpel, that the mother-in-law of St. *Peter* was troubled with a *feveriſh ſpirit.*

Who will wonder then, that men being left by God, after their creation, in their own power, and turn'd over to ſo many Spirits, Gods, and Lords, who ſet them a work, did appoint and worſhip ſo many ſeveral ſorts of Gods, under ſo many divers ſhapes of things created, if he conſider the almoſt innumerable affinities and ſympathies which men are found to have with theſe Spirits, Gods and

Lords; as alſo with all things created in heaven and in earth?

God abborr'd thoſe Spirits and Gods, fallen off from the uprightneſs, and perfection of their creation, to their own changeable condition, with ſuch an abomination, as the moſt upright and beſt muſt needs hate that which is evil and wicked. Therefore you ſhall hear theſe Gods in Scripture, call'd wicked Spirits, wickedneſſes, ſpirits of error, evil ſpirits, and very evil ſpirits; as in that 9th Chapter of the *Judges, God ſent a very evil spirit betwixt* Sichem *and* Abimelech: call'd likewiſe vain and lying ſpirits, curſes, deceitfull [Page] Idols, abominations, uncleanneſſes, pollutions, whorings, dung, the ſleep, and the anger of the Lord; as is that in *Samuel* 1. chap. 26. *The ſleep of the Lord had fallen upon* Saul *and his people.* The ſleep of the Lord is the ſame in this place with the evil ſpirit from the Lord, in the 16 Chapter of the ſame Book, where you ſhall read, that the Spirit of the Lord departed from *Saul,* and an *evil spirit from the Lord troubled him.* Such alſo is that *Sam.* 2. Chap. 24. *And the anger of the Lord was kindled againſt Iſrael,* which the firſt Book of the *Chronicles* ſpeaking of the ſame thing, expreſſes in theſe words, *And Satan roſe up againſt Iſrael;* where Satan is the ſame with the anger of the Lord, or anger from the Lord.

As alſo the holy Scriptures are clear witneſſes, that thoſe Spirits, Gods and Lords, by the Law of their creation, which is changeable and corruptible, are mortal, and that they are condemned to eternal death; where wicked and perverſe men are called *The ſons of Belial,* Sam. 1. Chap. 2. As alſo *Nabal,* a perverſe man, is branded with that name in the ſame book, Chap. 25. As alſo

the ſame ſon of *Belial* is called *The ſonne of death, Sam.* 2. Chap. 12. And in the ſame Book, Cha. 23. the flouds of death are called *the flouds of Belial,* where *David* ſays in his Song, *The pangs of death compaſt me about, the flouds of Belial made me afraid.* In which places *Belial* is not only called mortal, but mortality it ſelf, for being Prince of all Spirits, which were his miniſters, both mortal, and cond […]mned to a death from whence there is no reſurrection. Who will not [Page] believe that thoſe Spirits are deſtined to eternal death? ſince God himſelf hath ſaid, that at that latter judgement of all corruptible things, they ſhall be condemned, and caſt with the Reprobates into eternal fire.

CHAP. VIII.

Men being miſled by evil ſpirits, fell from their right eſtate wherein they were created, into the wickedneſs of their own nature. Being reſtor'd by the Spirit of Regeneratinn, who only proceeds from God, they know God, whom fleſh and blood knows not. They obtain holineſs, which they could not have in their firſt creation; and recompence their natural death with a ſupernatural immortality.

THe Apoſtle deduces the ſtain of all ſins which overthrew men, chiefly from this Chap. 1 Epiſt. to the *Romans,* becauſe they had left God the Creator, and had given themſelves over to thoſe Gods, Lords, and unclean Spirits. Hence their minds were blinded, and given over to their own luſts, were ſet on fire with wicked and unlawful deſires, contrary to nature, and ſo receiv'd in themſelves the rewards of their ſin; and thence open'd ſuch a wide door to wickedneſs and filthineſs, that at laſt they fell into all manner of ſin. And as they preferr'd their own luſt to the knowledge of God: ſo on the contrary, he gave them up to a reprobate ſenſe, that being men, they ſhould doe things not beſeeming men. [Page] Hence they became evil, wicked, fornicators, avaricious, given to lewdneſs, full of envy and blood, brawlers, deceitfull, deſpightfull, whiſperers, back-biters, hatefull to God, contumelious, proud, arrogant, inventers of wickedneſs, diſobedient to Parents, fooliſh, madd, without affection, truth or compaſſion.

Truly men being miſled by thoſe Spirits, & being thruſt forward by the violence of their own appetite, according to the affection and ſympathie w^{ch} they have with thoſe Spirits; I ſay, men opreſt with the weight of their own ſin, and drownd in ſticking clay, might have deſpaird of any ſalvation, nor ever have pluckt out their feet for thence, if God had not helped them, and ſtretched out his powerful hands from heaven to draw thē thence: But God was not of that mind, as moſt men are, who rid an unhappy perſon from his preſent calamity, and are never ſollicitous afterwards to advance their condition. God dealt better and more freely with men: firſt, he waſh'd them, drawn out of the puddle, with his own living waters, then advanc'd them, being now clean and white, by his own free merit; and laſtly from their foul wallowings, receiv'd them into the glory of heaven, and made them partakers of divine knowledge, ſanctity, and immortality, which is in his moſt happy viſion. And this he did by vertue and force of that Spirit which is of God, and who is God himſelf, by a ſecond and new creation, out of his own free will, largeneſs of his bounty, abundance of his love, and meer grace, which therefore is call'd the gift of God, and his only free grace.

Therfore let all thoſe who deſire to know themſelves, here make a ſtand, and [Page] endeavour to be free in their thanks to God; Let them taſt and ſee how ſweet the Lord is; Let them remember, by how great mercies, beyond their deſert, he has oblig'd mankind: Let them conſider that they are living ſouls, *and that ſuch perceive not the things which are of God, nor can underſtand thoſe things which are ponder'd by*

the Spirit, Cor. 2.1. That worldly wiſdom is call'd *Devilliſh* by St. *James,* Chap. 3. and oppoſite to divine wiſdom; *that fleſh and blood cannot diſcover the myſteries of God, but God who is in heaven,* Matth. 16. Therefore let them conſider with themſelves how great their weakneſs is, in knowing God, *That they are clouds driven with winds,* which as St. *Peter* ſays, *are carried about with the wind of every doctrine,* and are not conſtant to one God. That they cannot from themſelves receive *the spirit of truth, becauſe they neither ſee him, nor know him,* in the Goſpel according to St. *John,* Chap. 16. Nay, they know not themſelves, *That they know not the ways of the the ſpirit, nor know how their bones were ſet together in their mothers womb.* Eccleſ. 11. But *if they underſtand not their own wayes, how ſhall they underſtand the ways of the Lord?* Prov. 20. Therefore, *the riches of the Lord* are called *unſearchable* by the Apoſtle, becauſe *a man cannot conceive them;* Yea, becauſe he cannot comprehend them for their exceeding height and ſplendor. Therefore let them think with themſelves, that of themſelves they are deſtitute of help and means to find out God; that they are blind, and darkned in the knowledge of [Page] him, for whom, according to their deſert, and the words of St. *Peter, the obſcurity of darkneſs ſhould be reſerv'd.* Let them hence take occaſion to bleſs God, ſo goo and ſo mercifull, who has prevented and aſſiſted men that knew him not, and hath of his own accord offer'd himſelf to be known by them: yea, that has taught them his wayes, and hath, as one friend ſpeaks to another, ſpoken to them plainly.

Let them again conſider, how wicked the affections of their hearts are, *All men and all the world naturally wicked,* S. John 1. cap. 5. *ſetled in the dregs of their own matter.* Wiſd. 1. That they drink ſin as fiſhes drink water. That their devices and thoughts are evil *from their youth,* Gen. 8. that ‘tis by their own nature and diſpoſition. But as the *Ethiopian* changeth not his skin, nor the Leopatd his ſpots, becauſe they are naturally born with him, no more can men do good having learned evil, evil being likewiſe born in them, that by the help of their nature they are perverſe, and by their inbred wickedneſſe; that the will of the fleſh is contrary to the will of God; and that therefore the wiſdom of the fleſh is enmity to God, and is not ſubject, *nor can be made ſubject,* to the Law of God, as the Apoſtle tells us, *Rom.* 8. That they are hard, and their necks a cord of iron, which deſpiſe the uprightneſs of their creation, and could not ſubmit to the harſh yoke of the Divine Law. Let them again remember, that God is not only juſt and upright, as men were created in the beginning juſt and upright, but, which is moſt high, above all men, that he is moſt holy, to whom all ſins are [Page] moſt odious, abominable, deteſtable. Let them therefore extol the bounty and liberality of God, who notwithſtanding hath ſo dealt with men that he has freely come to theſe wicked and reprobate ſinners, and has not diſdain’d with the kiſs of Juſtice and Peace to breath upon them a part of his Sanctity.

At laſt, let them thus think, *that man is rottenneſs, and the ſon of man but a worm,* and that God hath made man in vanity: that they are graſs, and fade like the flowers of the field; yea,

that like Hay, to which they are compar'd, they are out down, from morn till night. That men are feeble, altogether nothing; that they dwell in houſes of clay, which have no foundation, and which are conſumed, as with a moth; that their ſubſtance is vain like ſtubblé, which is conſumed with the breath of the fire, and that they at laſt, by the ſin of their corruptible nature, of neceſſity die; or, which is the ſame, that all of them drink deep of death and neceſſity; And that their nature, being as it were flax before God, who is a conſuming fire, before whom the frame of humane nature ſhakes, is chang'd by a miracle into that fiery nature of God himſelf, by vertue of which they are fed with the moſt glorious contemplation of him. And what is moſt glorious in men, that their mortality is chang'd into immortality, that they may be eternally ſatisfied with glory.

Therefore, let them conſider with themſelves, that they were created in the beginning right and perfect, but only with that righteouſneſs and perfection, which is contained within the [Page] circumference of men, and with ſuch a corruptible diſpoſition, that from the top of their circle and their perfection they fell headlong into the centre of corruption and imperfection. But if they, being created right and perfect, could not retain their righteouſneſs and perfection, how much leſs could they, being wicked, attain to thoſe things which were above their righteouſneſs and perfection? I ſay above it, as far as heaven is from the earth, the creation from the Creator, and God from man; yea, there was a ladder given them to climb up to heaven, or ſwiftneſs of wings to flie up to God. By what intellect of their own, or by what

cleer eye of the mind, could ever they gain the knowledge of God, unto whom no man can find the way, and who have not the leaſt knowledge of themſelves? by what diſpoſition or nature of their own, could they attain to the holineſs of God, *who do that evil which they would not?* Rom. 7. By what confidence of their own, or conſcience of goodneſs, could they ſeize upon immortality, the cauſes of which are ſo far diſtant from them, that they cannot lengthen the appointed bounds of their lives one moment, or one ſcruple of time? Let them therefore confeſs themſelves utterly unable to compaſs great bleſſings, and plac'd at ſuch a diſtance from them; and therefore let them more ſubmiſsly and fervently worſhip God, who has ſo bountifully and liberally ſupplyed their wants and their weakneſs.

CHAP. IX.
The Regeneration of men is the grace and gift of God. It is not granted to all men to be regenerated, but onely to the elect. Election is in things natural. Divine Election is in God's elect. Who are elected. And who are called Reprobates.

THerefore let us be aſſured of this, Divine Knowledge, Sanctity, and Immortality, of [Page] which the ſalvation of Man conſiſts, could never be procured for man-kinde, by the force of the firſt Creation, in which men were created perfect, as being placed above Humane perfection: But that theſe things are beſtowed upon men, by the meer liberality and bounty of God, and that they are carried away to the poſſeſſion of ſo great riches by the Spirit and power of Regeneration, which is man's ſecond Creation.

But although God, as I ſaid before, did not breath that Spirit upon all things created, but gave it particularly to men. Neither hath he yet given that Spirit to all men, by vertue of which they may know God, as he is, by the eſſicacies of which all men may be holy as God is holy, by whoſe power, laſtly, all men may gain eternal life, which is Divine immortality. Yea, God has onely imparted that Spirit to elected men, whom he has advanced from the degree and rank of men, to the higheſt rank and degree above all men, whom he had adorned with his Divine Gifts, with his Knowledge and Holineſs, and taken them into his fellowſhip, as Gods: ſo that moſt truely and [Page] fitly we may ſay of this, that God who is the Lord

of all things, yet is the God of very few, and only of the Elect.

Election is in all things created. Things that have a living ſoul are more elect than thoſe which have not; Then of things animated, ſenſitives. As alſo in ſtones and metals, one ſtone in better than another: one metal better than another. There is alſo elected earth, and reprobate earth. The choiceneſs is in choicer flowers both for colour and ſmell. The Cedar is more choice than the ſhurb: the true than the wild vine, and the pleaſant fruits of Trees are ſweeter than the wilde ones. Among Creatures, Lions excel in ſtrength; Harts, in ſwiftneſs; Lambs, in mildneſs. Amongſt Birds, Nightingals excel for ſinging, the Eagle for flight. As likewiſe of the fleſh of beaſts and birds, ſome make choicer diſhes than others. What ſhall I ſay of men? Some are more commendable for the gallantry of their integrity: ſome higher ſpirited than others, fairer, more noble, more fortunate in honour and riches: others more excellent in the ſtudy of Vertue, in cleerneſs of wit, and knowledge of things. There is likewiſe an election in life, and permanency of things. Some things quickly grow and quickly fade. The Crow lives nine times the juſt age of a Man. The Hart lives four times the life of the Crow. The Rook lives thrice the life of the Hart. The Phenix lives nine times the Rook's life. And if we believe the moſt ancient Traditions before *Heſiod*'s times, The Hamadryades lives ten times longer than [Page] the Phoenix. To theſe adde if you pleaſe, the life or duration of Heaven and Earth, and that eviternal Marriage by which the Heaven deſcends into the lap of the Earth, and by which the Earth fructifies with continual Buds towards Heaven,

and the order of the Stars ſurrounding the Heaven from aeternity, as alſo the unwearied motions of the Sun and Moon by which they are inceſſantly mov'd, and by which eviternity it ſelf is accounted.

But the Divine Election is not in all theſe created things. I ſay, that Election by which God did elect to himſelf all men, which is not of kin or blood with the firſt Creation, which ſurpaſſes all kinde of things created, and is infinitely above them: and which is the Election of Regeneration, that is of the ſecond Creation, not of the firſt. Certainly, if there be any thing in the firſt Creation, either exquiſite, precious or choice, delicate, ſtrong, high, or fair, or noble, or fortunate, or abſtruſe in wiſdom, or long in continuance, of permanency and life: That is in the ſecond Creation, much more exquiſite beyond exquiſitneſs, far more precious beyond precioufneſs, far more choice beyond choiceneſs, far more delicate beyond dalicateneſs, far more ſtrong beyond ſtrength, far more fair beyond fairneſs, far more noble beyond nobility, far more fortunate beyond fortune, far more wiſe beyond wiſdom, far more permanent beyond permanency.

But of this we muſt hear *Baruch,* Chap. 3. of his Book, *Where are,* ſayes he, *the Princes of the Nations that have Dominion over the Beaſts of the Earth, who treaſure up ſilver and gold,* [Page] *wherein men truſt? they are rooted out; the ſons of* Agar *have ſought for wiſdom, which is of the Earth, idle ſpeakers and ſeekers out of underſtanding. They were thoſe which from the beginning were called Giants, men of great ſtature, great warriours. Thoſe the Lord hath not choſen.* He ſayes, The Election of God was not

towards Kings and Princes of Nations, not towards learned Men, and excellent in humane wiſdom, not towards the Rich and Noble, not towards the ſtrong and the Renowned, thoſe famous Thunderbolts of War, becauſe they fulfilled that Law of Nature and their firſt Creation, by which all men are born and created to die, and attained not to that Eternal Life, which conſiſted in the power of Divine Election, and the vertue of the ſecond Creation.

God is ſaid to chuſe and to take to himſelf thoſe whom he intends to frame a-new, and to new create them; to whom he made manifeſt and diſcovered himſelf, whom he has gifted with his ſanctity, whom he has made partakers of his immortality and Life Eternal, and whom from Men he advanced to be Gods. Moreover, God is ſaid to reject thoſe, and to caſt them out, whom he is pleaſed to create, but not to regenerate, into whoſe hearts he has not ſhined, whom he ſuffers to live defiled with the pollution and wickedneſs of their fleſh, whom being ſubject to the power of Death, he has not redeemd from Death, and whom he ſuffers not to ſavour any thing above man.

Not to elect, ſignifies, *to reject* and *caſt out,* which is common in ſacred Authors. *Samuel* comming into the houſe of *Jeſſe,* that he [Page] might anoint one of them, whom he knew not, King over *Iſrael,* as ſoon as he ſaw *Eliab, Jeſſe*'s firſtborn, in whoſe countenance was a royal majeſtie, ſtraight he believ'd that he had been choſen by God; But God admoniſhes *Samuel, Look not upon the countenance of* Eliab, *for I have rejected him.* Sam. 1. Chap. 16. *I have rejected him,* is in that place directly, I have not

choſen him. This will more clearly appear by the Goſpel of St. *Matthew,* Chap. 24. concerning the judgement of the Elected and Reprobate, which ſhall be in the day of the Lord, *Then,* ſayes the Evangeliſt, *one ſhall be taken, another left; ſhall be left,* in that place is cleerly the ſame which *is cast off and rejected.* Thus prayed *Solomon,* 1 Kings 8. *Let our God be with us, not leaving us, nor caſting us off, but enclining our hearts towards him:* where obſerve firſt, *to leave and reject,* with the moſt wiſe Prince, are the ſame. Mark ſecondly, *That God enclines the heart of man:* which again when he does not encline, he is ſaid to *harden,* as alſo *to hate* when he does not love. As that is to be underſtood, *I have loved* Jacob, *and hated* Eſau. Laſtly, that is a remarkable place in the Prophet *Jeremy,* where he brings in God threatning deſtruction to the *Jews, I will,* ſayes the Lord, *turn my back, and not my face to them in the day of their deſtruction:* There, to turn his back to the *Jews,* is to fight againſt them; to leave, forſake, and fly from the *Jews,* is to overthrow, caſt them down, and deſtroy them.

Men therefore rejected and reprobate, are properly ſuch who are left by God, which is the ſame with not elected, or not receiv'd. Which [Page] way of expreſſion is familiar to Lawyers, with whom, *to accrue,* is not *to decreaſe,* and propertie of *increaſe* is propertie of not *decreaſing:* So it is amongſt Divines, but contrariwiſe; whatſoever glory and felicity is obtained by the Elect, by their regeneration, beſides the privilege of their creation, is ſaid to be impair'd in other men, to whom it is granted to

be men only, but nothing granted to them extraordinary, or more than men.

St. *Paul* has given us a very good reaſon of this Election, in that exquiſite place of the *Romans,* in which he has put all things created in the hands of God, as clay is in the hands of the Potter, when he makes of one lump one veſſel to honour, another to diſhonour. And if we will lay our account well, we ſhall never ſpeak ſo highly of the goodneſs and mercy of God, but his bounty and goodneſs will ſtill exceed it towards all his creatures; whether he has only imparted to them the honour of creation, or ſuper-added the glory of regeneration. Yea, there is nothing ſo abject in nature, which is not created to the honour, and to the great honour of God. And as a Potter deals not unworthily with that clay which he frames not to the gracing and adorning of Cupboards, unleſs by way of compariſon, when a veſſel paſſes from the Wheel to an uſe not diſgracefull, but perchance leſs noble: So God intended no injury or diſgrace to thoſe things which he created, though he made them leſs honourable, unleſs that be thought a diſgrace, which is rather a privation of honour: As for example, to things [Page] without life it is an honour to have been created by God. It is an honour to a vegetable to be animate, but to it likewiſe a diſgrace not to be animated with the honour of a ſenſitive: but it is likewiſe an undervaluing to the ſenſitive, not to ri […]e to the degree of a rational. It is an honour to a rational man that by his reaſon he excels other creatures, but to him likewiſe it is a diſgrace not to be choſen to that ſecond honour of creation, by which the intellect exceeds reaſon, and one man exceeds another, by a moſt high degree

of glory. But thou, O man, what art thou, who complaineſt of God, and expoſtulateſt with him, who has been pleas’d to allow thee the honour of creation, although he have not likewiſe choſen thee to the glory of regeneration? Shall the work ſay to him that made it, Why haſt thou made me thus?

CHAP. X.

Divine election is conſider'd two manner of ways, in God, and in myſtery. One is from eternitie; The other only diſtributed according to myſtical occaſions. The one admits of all men indifferently; The other first choſe the Jews, and in them all the Nations of the world.

THat divine Election which is done by regeneration, and which is properly a paſſing of men from men into gods, is conſidered two manner of wayes, either in God, or in the myſterie. [Page] Election in God is from eternity, according to the Apoſtle, in the Chap. 1. of the Epiſtle to the *Epheſians,* in which he ſayes, *The Elect were before the creation of the world.* Where there is no regard to Nation or perſon, according to St *Paul,* Coloſſ. 3. *That with God there is neither Jew nor Gentile, circumciſion nor uncircumciſion, Barbarian nor Scythian, bond nor free:* To which likewiſe adde that to the *Romans, With God there is no respect of perſons.*

Election in myſterie is perfected in myſtical diſpenſation of time, with a myſtical regard to the Nation, or with a myſtical acception of the perſons by which God did firſt impart his myſtical Election, to men peculiarly Elected: from whom it pleas'd him to derive the ſame Election, and communicate it, as from it's fountain, upon all men of all Nations, by a myſtery and decree to us unknown; which God has kept ſecret, *and laid up in his treaſury,* as *Moſes* ſayes in his Song. For which let us not go to find out his wayes, which are unſearchable, and ſpeak nothing of him which

relliſhes not of the holy Scripture, as far as it is granted to men to be wiſe in them.

But that for certain, and undoubtedly is ſet down in the Scriptures, that God preferr'd the Nation of the *Jews* in his Election, before the men of all other Nations. I ſay, in that Election which conſiſted in the true knowledge of God, divine ſanctity, regeneration, and reſurrection to life eternal. Of the teſtimonies of which thing, the Books of both Teſtaments are full, the chiefeſt places of which in the progreſs of this Syſteme, in their own places, and ever one in their own [Page] order, I ſhall not ſlightly paſſe over. It appears likewiſe by the Scriptures, that myſtical rivers of myſtical Election flow'd from the Jews and Jewiſh Nation, upon all Nations, and men of all Nations; which I ſhall make appear by moſt cleer arguments, when I ſhall come to handle the Election of the Gentiles.

That Election which is in God from eternity, comes by Chriſt: as Chriſt is a Spirit purely proceeding from God: a Spirit proceeding ſtable, incorruptible, eternal; by whom indifferently the Jews and Gentiles were elected, regenerated, and riſe again. The Election in myſtery, which is reveal'd in myſtical diſtribution of time, is accompliſh'd by the ſame Chriſt, becauſe that Spirit was made man and fleſh; Becauſe, I ſay, that man of *Judea,* was born of the choice ſeed of the Jews, from whom myſtical Election did proceed; as alſo, becauſe he was rejected by the Jews, condemned, and crucified: he on the other ſide rejected the Jews, and took in the Nations which had not been elected; and becauſe he ſhall fully take in both Jew and Gentile, when he ſhall return in the Spirit; and becauſe when his time is

come, he ſhall raiſe both Jews and Gentiles, being regenerate, with his perfect holineſs, and crown them with eternal life. God choſe the Jews and the Gentiles in his eternal Election, without making any difference betwixt Jew and Gentile. God preferr'd the Jews before the Gentiles in that Election, which is imparted in the myſtical occaſions of time: Yea, God again choſe the Gentiles by a myſtical Election, whom he [Page] had choſen in the Jews before; inaſmuch as he adopted ſtraugers into the Family of the Jews; or inaſmuch as he grafted a wild Olive in the Olive-ſtock of the Jews, which is St. *Pauls* compariſon, *Rom.* 11.

God choſe thoſe Jews and Gentiles by an eternal Election, into whom, without any diſtinction of Nation, he from eternity infus'd that Spirit which is of God, a Spitit proceeding, ſtable, incorruptible, eternal; by the vertue of which they might be regenerate, and adorn'd with the glory of immortaſity. The Spirit of Chriſt is infus'd into the ſouls of the Elect, as the vegetative faculty grows up with Trees and Plants: and as the rational faculty, being joyned to vegetative and ſenſitive is added to the faculties of men. That ſoul, again, is more ſpiritly, which conſiſts of moſt faculties. As for example, The ſoul of a brute is more ſprightly than the ſoul of a Plant; becauſe a Brute ſurpaſſes a Plant in its ſenſitive faculty. The ſoul of a Man is more ſprightly than the ſoul of a Brute, becauſe he ſurpaſſes it by his reaſonable faculty. Therfore the ſouls of the Elect are moſt ſpiritly, above the ſouls of all other men; becauſe the Elect ſurpaſſe all other men, by the Spirit of Chriſt, by the Spirit of Regeneration, and that Spirit which proceeds from God: Which for that

cauſe the Kingly Prophet called *the principal Spirit,* Pſalm 51. By vertue of which, the Elect are called *Spiritual;* yea, ſpiritual in their bodies, by a reſurrection to a ſpiritual and eternal life.

The manner of compoſition of matter and conpoſition of Spirit is utterly different; For [Page] that matter which hath moſt materials caſt upon it, ſwells to be bigger, but that Spirit becomes more pure and clear which is compos'd of moſt Spirits: And as in Arithmetick to multiply a minute is to to diminiſh it, and divide it into ſubtiller parts: ſo that Spirit which is multiplyed, and rarified by more Spirits, becomes more ſubtil. The Spirit of Chriſt is added, yea multiplyed and ſubſtracted in the Elect, as it was multiplyed in *Eliſha,* and as it was taken from *Moſes,* and added to the ſevent […] men of the Elders of *Iſrael,* Numb. 11. But theſe things are not belonging to the preſent diſcourſe. Truly I beleeve that Spirit of Chriſt which is infus'd into the Elect, to have been that Leven laid up into three meaſures of meal, of which ſpeaks the Goſpel according to St. *Matthew,* Chap. 14. I ſay that *Leven,* becauſe it increaſes, and is multiplyed in the Elect; becauſe it is mix'd with thoſe three faculties of the ſoul, which are in men the rational, ſenſitive, and vegetative.

The Spirit of Chriſt, who from eternity is in the Elect by an eternal election, without difference of Nations, is in them the ſtrength and power of regeneration, reſurrection, and eternal life. That ſtrength is ſhow'd forth, and that power is brought unto act by a myſtical election, and myſtical diſpenſations of time; by which the Jews were firſt elected, the Nations being refus'd and rejected: which Jews by turn being ejected and

neglected, the Gentiles were taken into the place of the Jews, and by which afterwards the [Page] Jews and the Gentiles in one body ſhall be joyn’d together in one Election, and by whch at laſt the regeneration of both ſhall be perfected, that at the end of time God may grant unto them both reſurrection, and life eternal, without difference of Jew or Gentile▪ which ſhall be the return from that myſtical Election, to eternal Election, the end and conſummation of all myſteries.

The end then of this Syſteme which I muſt handle and bring about, is ſet down in that myſtical Election which was firſt fram’d to the Jews, and into which the Gentiles came, thruſting out the Jews, that both Jews and Gentiles, at laſt, might come into one full ſalvation. I ſay, all this diſpute ſhall be concerning the Jews and the Gentiles. Of the Jews, who, without controverſie, ſprung from *Adam:* and of the Gentiles, which, according to my ſuppoſition, I hold to be created before *Adam.* Of the *Adamite* Jews, and of the Gentiles before *Adam.*

The ſecond Book of this SYSTEME OF DIVINITY.

[Page]

CHAP. I.

Of the election of the Jews. The election of the Jews began from Adam the firſt father of the Jews. The Jews the firſt-born, becauſe firſt elected. They were not elected of their own deſerving, but of the meer bounty of God, who willed and chuſed them. Made of the ſame common earth of which other men were created. God joyn'd in marriage to the church of the Iſraelites. Father of the Jews. The Jews esteem God, becauſe the ſons of God. God the Mother of the Jews. Friend of the Jews. The Jews the friends of God.

WE ſhall underſtand, that the Gentiles are not ſprung from the Linage and Kindred of the Jews, by that which ſhall be ſpoken of the Election of the Jews and Gentiles, of both a part. We ſhall begin from the Election of the Jews. [Page]

The Election of the Jews is extolled in the 10 Ch. of *Deut.* above all things where *Moſes* ſpoke to the people of the Jews, *Behold the heavens belong to the Lord, and the heaven of heavens, the earth and all therein, yet the Lord was joyned to your fathers, and chuſed their ſeed after them.* Deuteronomy agrees in this with the Epiſtle of the *Hebrews,* where you may read this, That *Chriſt no where choſe the Angels, but the ſeed of* Abraham. For I placed the Foundation of the myſtical Election on Chriſt, inaſmuch as he was made a Jew, and of the ſeed of *Abraham.* But *Adam* is but a Type of Chriſt chief of the ſeed of *Abraham,* and of the Jews, I ſay, a type going before his

prototype in order and time. By which, the myſtery of *Adam* […]s finning is a preſuppoſition of that myſtery in which Chriſt died for the ſin of *Adam,* and in which the myſtery of election is perfected. Therefore we muſt review the Original of that myſtical Election according to the order and diſpenſation of time from *Adam* the firſt Father of the Jews. And by the ſame argument, that ſalvation is from the Jews, ſalvation will appear to come from *Adam* the firſt Father of the Jews. I ſay, from the very ſame *Adam* from whom likewiſe came condemnation. Which ſalvation being propounded to all men in *Adam,* men never had received it, if *Adam* had not loſt it. Certainly, Regeneration which is the ſecond Creation, the Salvation of men: and their Election took its Original from the Law which was given to *Adam;* and from that death which from the tranſgreſſion of that Law did ariſe. I ſay, from the death [Page] of Chriſt, which is an abolition of the firſt Creation, and which from *Adam* himſelf entred into force. But of this more exactly another time.

But by the ſame myſtery, that the Original of Election flowed from *Adam* upon all Men, it was propagated by the ſame *Adam,* as from his Off-ſpring, upon his Sons and Grand-children, all the branches of the Jews. For, for that cauſe did God chuſe the ſeed of the Jews, becauſe he was before joyned to their Fathers, in the forementioned 10 Chap. of *Deuteronomy;* or, which is the ſame, becauſe God choſe the Father of the Jews. For that Glew, by which God clave unto the Fathers of the Jews, was their Election: for it is written in *Exodus, The God of* Abraham, *the God of* Iſaac, *the God of* Jacob. *This is my Name for ever, and this my memorial from generation to generation.*

Yet take notice of what *Laban* ſayes to *Jacob,* Geneſis 31. *The God of* Abraham, *the God of* Nachar, *judge betwixt us, and the God of their Fathers.* Where obſerve, that God was not onely the God of *Abraham,* but the God of *Nachar, Abraham*'s Brother, and the God of *Thare, Abraham* and *Nachar*'s Father. Therefore the Election of the Jews muſt be brought back to *Adam,* the firſt Father and the firſt head of the Jews. And although the Jews are properly ſaid to be the poſterity of *Judah, Jacob*'s fourth Son, yet taking the denomination largely, we ſhall call thoſe Jews likewiſe who were begotten even from *Adam* unto *Judah.* Therefore God elected the Jews, the Poſterity of *Adam* and *Abraham,* [Page] becauſe he was joynd to their Fathers *Adam* and *Abraham;* that is, becauſe he formed the Jews in *Adam,* and bleſſed them in *Abraham.*

The promiſes of this myſtical Election are found from *Adam* unto *Moſes,* both before and after the Flood, repeated often and many wayes to the Fathers of the Jews; but confirmed more peculiarly to the Jews, in *Moſes* by a Covenant, as *Deut.* 7. Where *Moſes* ſpeaking to the people of the Jews ſayes, *The Lord thy God hath choſen thee to be a peculiar people to himſelf, of all the Nations that are upon Earth.* God himſelf called that Nation his Firſt-born, *Exod.* 4. *Iſrael, my first-born,* as alſo, *the firſt fruits of the Harveſt of the Lord,* Jeremiah Chap. 2. Both upon the ſame account, by w^{ch} all the firſt-born and firſt fruits belong to God by property of Election, as alſo becauſe the Jews firſt of all received the myſtery & grace of election. In w^{ch} ſenſe, I ſay, is to be underſtood, Ch. 49. *The Lord from the wombe hath called me:* as alſo, the Kingly Prophet, Pſalm

22. *Thou art he that took me from the wombe, thou art my hope from my mothers breſts. Upon thee was I caſt from my mothers wombe. From the wombe of my mother thou art my God.* God called and choſe *Iſrael* from the wombe of myſtical Election; that is to ſay, the Jews were his firſt-born natural Children by myſtical Election; nor did he think that they were to be eſteemed as the Gentiles, who were not called from the wombe, nor choſen, nor eſteemed, as his natural Children, but adopted into this myſtical Election, by a ſecond Election, and only eſteemed the Sons of adoption. Hence it is that the Apoſtle, [Page] *Romans* 2. aſcribes firſt, *Salvation, honour, and glory* (which is Election) *to the Jews first, then to the Greeks,* who are the Gentiles; for the Greek in that place is the finer Gentile.

That the Jews had the firſt Election, not of their own deſert, but of the meer grace and mercy of God, from hence is apparent; becauſe that myſtical Election proceeded from that eternal Election, by which the Jews were choſen from eternity; that is, by which they were choſen before they were born, when they had done neither good nor harm. *Not for their works,* as *Paul* ſays, but of the meer bounty of God, who call'd and choſe them. This eternal Election *Iſaiah* meant, Chapt. 63. *Thou* (ſayes he) *Lord art our Father,* Abraham *knew us not, and* Iſrael *had no knowledge of us.* The Prophet means, That God was the Father of the Jews, when their Fathers were not born, at which time *Abraham* knew not the Jews, and *Iſrael* had no knowledge of them, *The Lord did chuſe thee, becauſe he lov'd thee; Abraham* and *Iſrael* are here indifferently taken, *Deut.* 7. *Not for their righteouſneſs,* he choſe

them. To which adde that place of 9 *Deut. He ſav'd me, becauſe he lov'd me.* Pſal. 18. *He hath made us, and not we our ſelves,* ſung *David,* King of the Jews, Pſalm 100.

If you look upon the matter whereof the Jews were created, you will find nothing that ſhall make them appear worthy of the Election; For they were made up of the ſame fleſh and bloud as the Gentiles, and were temper'd with the ſame clay of which other men were fram'd; *As is the clay in the hand of the Potter: ſo art thou, O houſe of Iſrael, in the hand of the Lord.* The[Page] Prophet alluded to that very clay of which *Adam* the firſt Father of the Jews was made. That ſame *common and impure* clay, which is obſervable. This we are taught, *Gen.* 3. In which God is ſaid to *have caſt Adam out of the Paradiſe of pleaſure,* which was moſt choice Land, *that he might till the ground of which he was made.* Ground not choice, but common, unclean, of which *Adam* and all other men were made; for common, and not elect, and unclean, are the ſame, *Act.* 10. and many other places of both Teſtaments. And for the ſame cauſe for which *Adam* was made of common and impure clay, God is ſaid to have found *Iſrael, in a place of horror, and waſt wilderneſs,* Deuteronom. 32.

Ezekiel likewiſe bears witneſſe that the Jews were born unclean, as other men were born unclean, *Chapter* 16. Where God ſpeaks to the People of *Iſrael* his Spouſe, and the Jews, in theſe words, *Thy root and thy linage was from the land of* Canaan, *thy Father was an* Amorrhite, *and thy Mother a* Hittite; *And when thou waſt born, thy navel was not cut, and thou waſt not waſh'd with water to ſalvation, nor ſalted with ſalt, nor*

wrapp'd up in clouts. No eye ſpar'd thee, to do any of theſe things for thee: but thou waſt thrown out upon the face of the earth, in the affliction of thy ſoul, in that day wherein thou waſt born. Paſſing by thee, I ſaw thee trampled in thy bloud. And a little after. *I ſpread my garment upon thee, and cover'd thy ſhame; And I ſwore to thee, and enter'd into a Covenant with thee, ſaith the Lord, and thou wert made mine, and I waſh'd thee with water, and clens'd thee from thy bloud, and anointed theewith oyl.* By which famous [Page] Text it appears, that the Jews ſprung from the ſame root, and were made of the ſame common earth as all the Gentiles were made of. For the *Amorrhites* and the *Hittites* here are taken for any manner of Gentiles; as likewiſe the Land of *Canaan* for a Land not yet choſen, an earth common and unclean: I ſay God meant, that the Jews being born of a Father and Mother, ſprung from an unelected earth, were likewiſe themſelves born unelected: that they were born unclean, and defil'd with the bloud of their firſt creation, naked and caſt out: but by the bounty of God, paſſing by them, and pitying them, they were waſh'd, cloath'd, and receiv'd into the Covenant of myſtical Election.

By no better ſignification could the love of God to the Jews have been expreſſed, or rather that holy love by which God in his myſtical election was joyn'd to the Jews, than by that myſtical Marriage, in which God is ſaid to have ſpred his garment over his Spouſe, the people of *Iſrael.* Nor is there any other more holy, or near knot, than that, by which two Lovers in the cement of Matrimony make ſuch a mixture of their ſouls, that two become one. Hence theſe ſweet Dia-

logues of Lovers, as it were equally match'd, with which *Solomon* has beſprinkled his book of Loves, where God the Bridegroom, lover-like, ſpeaks to his Bride, the people of *Iſrael.* And where *Iſrael* his Spouſe, likewiſe enflam'd with love, ſpeaks to God her Husband with reverence and love. Hence thoſe myſtical ornaments and gifts, with which God decks his *Iſraelitiſh* Bride, that he [Page] might advance her from the clay of her creation, to the ſplendour of divine glory, *Ezechiel,* Chap. 16, *I cloth'd thee,* ſaith the Lord, *with partie-coloured garments, and ſhod thee with ſhoes of violet colour, and girded thee with ſilk, and put a fine garment upon thee, and deck'd thee with an ornament: and put bracelets upon thine arms, and a chain about thy neck. And put a jewel upon thy face, and rings into thine ears, and a crown of comlineſs upon thy head, and thou waſt adorn'd with gold and ſilver, and thou waſt cloth'd with ſilk, and embroydery, of divers colours. Thou didſt eat wheat and honey, and thou becameſt excellently fair, and roſe up into a kingdom.*

Again, God reſtified his paternal love to the Jews, when he choſe them to be his Sons, and did become their Father, nay, he grac'd his Election of them, when he call'd them his honourable Sons. *Ephraim is my honourable ſon,* Jerem. 31. Whom he likewiſe nam'd Gods, according to his own name. *O Iſrael, I have call'd thee by my name,* Iſai. 43. According to that ſolemn cuſtom by which children are called after the name of their Father. Of which ſee the 82 Pſalm, *I have ſaid ye are Gods, and all of you ſons of the moſt High.* Which Chriſt himſelf interprets concerning the Jews, in the tenth Chapter of the Goſpel according to St. *John.* The Jews were there ſtoning Chriſt, becauſe

he call’d himſelf a God; Chriſt reproving the Jews in that place, argues with them in theſe words, *Is it not written in your Law, I ſaid you are Gods; If God ſaid that they were Gods to whom the word of God came, the Scripture cannot be falſe. He whom the Father hath ſanctified, and ſent* [Page] *into the world, you ſay that he blaſphemes, becauſe I ſay I am the ſon of God.* Which you may more more eaſily and roundly poliſh thus, If the Scripture, O Jews call’d you Gods, to whom the word of the Lord came, Why ſhould not I be call’d the Son of God, who am the Word of God? To this, that which is written in the beginning of the ſame Pſalm, *God ſtood in the Congregation of Gods,* and ſtanding in the midſt of the Gods he gives Judgement, which are to be underſtood of the Jews: For that aſſembly, in the midſt of which God is ſaid here to ſtand, was the Temple of God, *That place of the Throne of God, and the place of his foooſtool, where he dwelt in the midſt of the ſons of Iſrael,* Ezechiel 43. In which Temple the Aſſembly and Church of the Jews was kept. The Jews then were Gods, and the Aſſembly of Gods was the Synagogue of the Jews, Moreover, God threatned in this Pſalm, thoſe Gods and thoſe Jews, that they ſhould die like men; that is to ſay, like the Gentiles, *But you ſhall die like men;* that is, like the Gentiles, as afterwards ſhall appear. *David* tells us the reaſon in the beginning of this Pſalm, why the Jews muſt needs dye as well as the Gentiles, *becauſe the Jews,* ſays he, *would judge unrighteouſneſs, and accept the face of a ſinner;* that is to ſay, becauſe the Jews, forgetting the Law of God, would imitate the iniquity of the Gentiles, becauſe they would turn themſelves to the faces of the Gentiles, and transform themſelves from holy Jews, to be ſinfull Gentiles;

for the Gentiles were ſinners, as after ſhall appear. The Jews are called gods here, [Page] inaſmuch as they are the Sons of God; and becauſe Sons are ſaid not only to bear the names of their Parents, but likewiſe to repreſent their perſons, *I ſay you are gods, and all of you the ſons of the moſt high.*

The Jews were Gods moſt dear and beſt beloved Children, whom God is ſaid *to carry, as a man is ſaid to carry his child,* Deut. 1. As alſo, *to inſtruct them, as a man inſtructs his ſon,* Deut. 8. *To have carried them about, and to have preſerv'd them as the apple of his eye,* Deut. 32. Which in Latin is tranſlated, *to have carried them about in his eys.* Nor did God only love them as a Father loves his children, but open'd likewiſe the bowels of his mercy to the Jews, like tender Mothers, who hugg their children cloſe to their breſts. Whom he is likewiſe ſaid *to have carried in his womb; And if the Mother would be unmindfull of her Children, yet God would not be unmindful of the Jews;* Iſay 49. What ſhall I ſay more of that frienſhip, wherein God was pleaſed to joyn himſelf to the Jews? *God was joyn'd to the Jews, and lov'd them.* Deut. 10. *The ſeed of* Abraham *my friend,* Iſay 4. As alſo God calls Iſrael *his darling, his child of his houſhold, his tender child,* Jeremy 3. Which that I may more nakedly and truly expound, God was tyed to *Iſrael* in that bond of friendſhip, by which *the ſoul of* Jonathan *was tied to the ſoul of* David, 1 Sam. ch. 18. and by ſuch a one as God himſelf lov'd his belov'd Diſciple. Therefore was *Iſrael* call'd, *the chiefeſt lover of the Lord,* Deuteronom. 32.

God is alſo call'd the Shepherd of *Iſrael,* and the Jews are call'd the Sheep of his Paſture: [Page]

We are the people of the Lords paſture, and the ſheep of his hands, Pſalm 95. Which was certainly a great ſign of their Election: For a good ſhepherd knows the number of his ſheep, and calls them by their names: So God knows the elect, and reckons their number: *ſo God led the Jews with his rod and his staff, and put them in a place of pasture, & brought them out by the waters of comfort,* Pſalm 23. Laſtly, there is no example of love, paternal affection, motherly dearneſſe, friendſhip and care; by which he choſe, lov'd, fed, cared for, and kept the Jews.

CHAP. II.
God King of the Jews. Jews the people of God. God the Lord of the Jews. Jews the ſervants of God. The Jews call'd holy. Call'd just. The Jews elected for an eternal people. Set apart from all the peopl […] of the earth, for the lot and inheritance of the Lord.

THat love with which a good King is mov'd towards his people, comprehends the affections of all other men. For a good King is Father, Paſtor, and Friend to his people; yea, head of his people, as the man is the head of the woman. And in that regard *Ieruſalem,* by which the people of the Jews is ſignified, and which is call'd the City of the great King, is Queen and Princeſſe, and Bride to that King, in holy Authors: Therefore [Page] God is King of the Jewiſh people, and the people of the Jews are the people of their own King. And not only King, but God is the God of the Jews, in ſo far as as the Jews were Elected, and themſelves anointed to be Kings, and inſomuch as God is above all Kings, as Kings are above their Subjects.

But God became the God of the Jews, not only by Election and mind, but alſo by Covenant and paction often confirm'd and iterated: of which in another place we ſhall ſpeak more at large; as in Deut. 26. *Thou haſt choſen the Lord to be thy God, and the Lord hath choſen thee to day to be to him a pecul […]ar people;* and in the 27 Chapter, *Thou art made this day the people of the Lord thy God.* Therefore God, as he is above Kings, and as he is a God not only good, but

exceeding good, was mov'd towards the people of the Jews, with all thoſe affections of love, compaſſion, and care above all the affections with which good Kings are mov'd towards their people.

That love by which the Lord choſe the Jews to be his people, was with command and […]ower, inaſmuch as he was made both their God and King; Inaſmuch, I ſay, as Kings govern their own people, and God go […]erns and commands the Kings themſelves; by which right and title God is called *King of Kings, and Lord of Lords.* But the Lordſhip and Government of God over the Jews, was with majeſty and power; for their ſecurity and ſalvation, not of tyranny, to their ruine and deſtruction. God ſaid to *Abraham,Do not* [Page] *fear.* Gen. 15. *I am thy defender, and thy very great reward.* As alſo Deut. 33. *Bleſſed art thou Iſrael, who is like to thee? a people who art ſav'd by the Lord, who is the ſhield of thy help, and the ſword of thy glory.* Therefore Gods chief rule and government was over the Jews, for which reaſon he is called the *Lord God* of the Jews, and the Jews were called the people of God, a peculiar people, and the Lords own Inheritance. A people, in reſpect of God, by right of government, and Kingly power. A propertie, in reſpect of the Lord, and by right of Lordſhip. By which ſignification alſo the Jews are called the lot and inheritance of the Lord; *Iſrael my inheritance,* Iſay 19. To a part of which they come as ſervants, and for which cauſe the Jews are call'd the ſervants of God. *The ſeed of Iſrael my ſervant.* Chro. 1.16. *I have ſaid to thee Iſrael thou art my ſervant,* Iſa. 14. And Pſalm 123. *Behold, as the eys of the ſervants are in the hands of his maſter, as the eys of the handmaid in the hands of their miſtreſſes: ſo are*

our eys towards the Lord our God. Where obſerve, that God is *Lord and Miſtreſſe* of the Jews, as he was before their *Father and Mother.* It is ſo ordinary to call the Jews the propertie, lot, and inheritance of the Lord, his ſervants, his vineyard: as alſo his veſſels, his houſhold-ſtuff, and whatſoever comes under the compaſs of inheritance and Lordſhip. I ſay, all theſe things are ſo frequent in holy Scripture, that if I ſhould ſtay longer in rehearſal of them, I ſhould loſe time.

God was bound to the Jews; and as it is in the 7. Chapter of Deut. *God was joyn'd to them,* he chuſ'd and lov'd them, that in requital the [Page] Jews might chuſe God, be joyn'd to God, and entirely love God. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength,* Deut. 6. Yea, which was the greateſt relation, ſymnathie, and tie of friendſhip betwixt God and the Jews, God exalted the Jews to a name, to a praiſe, and to a glory, that they might be honoured by tho […]e, who were renowned, commended, and glorious. Praiſe becomes the upright, Pſal. 33. *As a girdle cleaves to the loyns of a man: ſo have I joyn'd to my ſelf all the houſe of Iſrael, that it might be to me a people, a renown, a praiſe, and a glory.*

But firſt of all, the Lord call'd the Jews unto holineſſe, that he might be ſanctified by thoſe that were holy. *Be ye holy, as I am holy. You ſhall be holy unto me, becauſe I the Lord am holy,* Levit. 20. and Exod. 19. *You ſhall be to me a Kingly Prieſthood, and a holy Nation.* As you alſo may read every where the Jews anointed and elected to be Kings, Prieſts, and Prophets; which are moſt exquiſite and choice names of holineſſe.

Becauſe the Jews were elected unto holineſſe, they are commonly called a *Holy Nation,* and a *Holy People* in the Bible; yea, and ſimply *holy.* In which St. *Paul* is to be underſtood, *Eph.* 3. where, ſpeaking of himſelf, he ſays, *To me the least of the Saints;* that is, to me leaſt of the Jews. For *Paul,* who was a great example of Chriſtian humility, was not ſuch a one, as in regard of his ſanctity would boaſt himſelf a Saint. So muſt you likewiſe underſtand that, Acts 16. *That the* [Page] *nations may receive their lot amongſt the Saints;* that is to ſay, that the Nations may become partakers of the bleſſing and election of the Jews for the Saints in that place are the Jews. That lot, and thoſe Saints, the Apoſtle *Peter* hath expounded in his 2 Epiſt. Chap. 1. *Peter,* ſayes he, *the Apoſtle, to thoſe who have their lot with us in the common faith which is in Chriſt.* But *Peter* wrote to the Gentiles, who had the ſame faith with the Jews, the ſame bleſſing, the ſame election in Chriſt; for which cauſe, St. *Peters* Epiſtles are call'd General Epiſtles. To this adde what *Paul* wrote to the Gentiles the *Coloſſians,* chap: 1. *Giving thanks to God, who makes us worthy of a part of the lot of the Saints, in light.* The Apoſtle makes himſelf a gentile of gentiles, when he writes, *who made us worthy. In the light,* was meant, *the ſame Chriſt* mentioned by St. *Peter.* Further, theſe things are clear'd by St. *John,* who was himſelf a Jew, in his general Epiſtle, or in his Epiſtle written to all the Gentiles, Chap. 1. *That you may likewiſe have fellowſhip of bleſſedneſſe with us. With us;* that is, with the Jews. Therefore the Jews are holy, and the Nation unholy, or the Gentiles. Pſalm 33. *Judge me, O Lord, and judge my cauſe againſt the unholy Nation;* That is Gentile, and not Iſraelitiſh.

For that holineſſe from which the Jews were called holy, the Lord taught his people, as alſo for that *he gave his word to Iacob, and his judgements to Iſrael.* And in that regard that the Jews were called to the juſtice of God, they were called a *juſt generation,* Pſal. 14. *The Lord is in the juſt* [Page] *generation,* that is, the Lord is in the nation and generation of the Jews. The Jews were likewiſe called ſimply juſt, in which ſenſe take thoſe words of the Wife of *Pontius Pilate* adviſing him not to meddle with Chriſt. *Have nothing to do with that juſt man,* as likewiſe that of *Luke; And the Jews obſerving, ſent deceiptfull men to take him in his ſpeech, by pretending to be juſt,* who ſhould feign themſelves *juſt,* that is Jews, to whom, as the Prieſts and Scribes believed, Chriſt would eaſilier diſcover his opinion of not paying tribute to *Caeſar:* As likewiſe the Hiſtories of the Jews are called *the Books of the juſt,* Joſue 10. *Is it not written in the books of the just,* that is to ſay, in the books wherein the acts of the Jews were written.

For that cauſe alſo was God ſo intimate with the Jews, that he entruſted them with his laws and decrees, that they were admitted to the ſecrets of God, that they were called *a wiſe and underſtanding people.* Deut. 4. *Nor was there any other Nation ſo honourable, which had thoſe Ceremonies, just Judgements, and the whole Law.* In the ſame Chapter: *What is all fleſh that it ſhould hear the voice of the living God, which ſpeaks out of the fire, and can live,* cries out *Moſes,* Deut. 5. where obſerve the prerogative of the choſen Jews, and of the ſecond creation of men, which is not granted unto fleſh, that is to ſay, to the firſt creation; for fleſh & the firſt

creation conſumes at the hearing and ſight of God, here the ſame *Moſes,* in the ſame Ch. *Behold the Lord our God ſhews unto us his Ma-* [Page] *jeſtyand his greatneſs, ye have heard his voice from the middle of the fire, & we have found this day that a man can ſpeak with God and live.* The holy Prophet could not be ſatisfied thinking upon the beginnings and firſt fruits of the Jews regeneration, what ſhould be their full election, by force of which they received the fery words of God into their eyes and ears, and by which they ſhone and did not burn with that holy lightning. *Enquire of the days of old which were before thee, from that day on which God created man upon the earth, from the height of heaven to the foundation of it, if at any time there was ſuch a thing done, or was ever known, that a people ſhould hear the voice of God ſpeaking out of the middle of the fire, as thou haſt heard, and I […]v'd.*

Hence it is that they were the chief and choice in Gods eſteem, that the Jews were called *a Nation drawing near unto God,* that they were ſtiled *a great Nation, nor that there was any other Nation ſo great, which had Gods drawing near to it.* Ch. 4. For this cauſe you ſhall read, *That God carryed them upon Eagles wings.* Exod. 9. and very often, *that he freed them, and took them with a ſtrong hand, and ſtretched out arm. What Nation is like thy people Iſrael, for whom thou haſt done ſo great and horrible things upon earth to redeem them.* Sam. 2. Chap. 7. And that was the matter that God appointed the Jews to be the head, and not the rail of the Nations.

Nor did God only chuſe the Jews for a time according to the diſtiny of empires and people, but

God did chuſe his people for ever. *Thou haſt con-*
firmedIſrael to thy ſelf for an eternal [Page]
people. As *David* prophecies, *Sam.* 2. *Chap.* 7. And many things to that ſenſe we read in the Prophets, which I muſt handle another time, and which was a ſpecial token of their election. The Lord would not have the Jews defil'd by? mixture of Nations, *but ſet them apart for an inheritance out of all the Nations of the earth,* 1 Kings Chap. 8. *I have ſet you aſide from all people, that you might be mine,* Lev. 20. Hence it is that God is ſaid to have hedg'd, enclos'd, and as it were with a wall of fence, ſurrounded *Iſrael* his poſſeſſion, his land, his vine. Hence it is, that the Church and the *Iſraelitiſh* Spouſe is called *a fenced garden,* and a *ſealed fountain* in the *Canticles,* leaſt being plac'd in the highway, it might be trodden by paſſengers; nor the South wind ſpoyl her flowers, nor the Boar ſpoil her waters. Becauſe the Nations were not partakers of that myſtical Election, by which God had elected the Jews. Neither would God that the Jews ſhould enter into fellowſhip with the Nations, either in body or mind, either in Matrimony or Religion, either in civil affairs, or in divine. *Thou ſhalt not enter into a league with the Nations, or joyn thy ſelf in marriage with them.* Deut. 7. *Thou ſhalt not give thy daughter to his ſon, nor take his daughter to thy ſon:* that the Jews might not be mingled with other Nations, who taught the worſhipping of Idols.

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CHAP. III.

To the elected Iews, an elected Land was given. A holy Land, becauſe the Land of the holy. And the land of Promiſe, becauſe it was promiſed with an Oath to the Fathers of the Iews. A deſcription of the Holy Land. That was a choice Land, not of its own nature, but according to the pleaſure of God, who bleſs'd and chus'd it. The land of the Iews. And for the Iews only to dwell in.

TO the elected Jews God gave elected ground, which was likewiſe called *holy,* becauſe the Land of the Holy. That there is elected and bleſſed earth; as likewiſe rejected and curſed earth, is witneſſed in the Epiſtle to the *Hebrews,* Chap. 6. *A land,* ſays he, *drinking the ſhower that comes upon it, and bearing ſeaſonable fruit to them who tills it, receives a bleſſing from God; But that which brings forth thorns and bryars is rejected, and almoſt curſ'd, the end of which is to be burnt.* Which the Goſpel according to St. *Matthew* expreſs'd in theſe words, Chap. 13. *God loves not that earth which is in the way,* (that is, commune, trodden, and unclean) *nor that which is full of briars: but he loves good ground, in which the ſon of man may ſow good ſeed.* Nor am I ignorant, that theſe things are allegorically ſpoken of the hearts of the Elect; but we muſt likewiſe know, that Chriſt here meant literally the Holy Land, in which the ſanctified Jews (who are meant by good ſeed) ſhall be ſown by Jeſus Chriſt; which ſowing, we ſhall have occaſion to ſet [Page] forth more at large.

That the Land of *Canaan* which the Jews inhabited, was that choice bleſſed earth, and belov'd of the Lord, is ſet down in the 8. of *Deuteronomy,* where *Moſes* call'd it, *A Land of rivers, waters, and fountains: in the fields of which, ſhould break out pools of water. A Land of corn, barley, and vines, in which grow olives and pomgranats. A Land of oyl and honey, where the Iews ſhould eat their bread without want, and ſhould enjoy abundance of all things.* A Land, which *Ezechiel* Chap. 20. calls, *An excellent Land amongſt all Lands, and chief of all Lands.* Which therefore God call'd a high land, Deut. Chapt. 32. *God hath plac'd Iſrael upon a high land, to eat the fruit of the field, to ſuck honey out of the rock, and oyl out of the moſt hard rock, butter from the heard, and milk from the ſheep, with the fat of the Lambs and Rams of the ſons of* Baſan, *with the marrow of wheat, and that he might drink the moſt choice bloud of the grape. Canaan* was call'd a *high land,* not for the lying of it, for it is a Valley according to that in *Numb.* 14. *The Canaanite and Amalekite dwell in the valleys;* which he had ſaid in the former and thirteenth Chapter, *By the Sea, and near the ſtreams of Iordan.* For which cauſe *Eſdras* called that Land a *Furrow,* Book 4. cha. 5. *Thou haſt,* ſaies he, *of all the world choſen one furrow,* that is, *Canaan,* which is a valley, Therefore it was called high, for its fruitfulneſſe, and the excellency of goodneſſe, by which it was advanced above other Lands.

The Land of *Canaan,* was likewiſe call'd *The Land of Promiſe:* becauſe God by a peculiar Covenant promis'd it to the Fathers of the Jews, It is [Page] written *Gen.* 12. That God appeard unto *Abraham* when he came into the Land of *Canaan* to which

he led them by the hand, and ſaid to him, *To thy ſeed will I give all this Land.* And in the 15 Chapter. *In that day the Lord made a Covenant with* Abraham, *ſaying, I'll give this Land to thy ſeed.* This promiſe was confirm'd to *Iſaac,* the ſon of *Abraham,* 26. Gen. in theſe words, *Abide,* ſaies the Lord, *in the Land which I ſhall name to thee.* That Land was Canaan, *For to thee and to thy ſeed will I give all theſe Lands, fulfilling my Oath, which I ſware to thy Father.* Thirdly, this was likewiſe confirm'd in *Jacob,* the ſon of *Iſaac. The Land wherein thou ſleepeſt,* ſayes the Lord, *I will give to thee and to thy ſeed.* Hence that 104. Pſal. *Remember for ever the Covenant of his speech; which he ordain'd for a thouſand generations, which he promis'd to* Abraham, *and his Oath unto* Iſaac, *which he appointed* Jacob *for ever, and* Iſrael *for an everlaſting Covenant, ſaying, to thee will I give the Land of* Canaan, *the lot of thy inheritance:* God declar'd this Oath himſelf more openly, *Exod.* 4. *I have made a Covenant with the* Iſraelites *that I ſhould give them the earth, over which I lifted up my hand, that I might give it to* Abraham, Iſaac, *and* Jacob, Pſalm 104. *Canaan* is call'd *The lot of* Iſraels *inheritance.* According to which ſignification, the people bleſſed God, *Pſal.* 16. *Becauſe their lot had faln in a fair ground.*

That Land of Promiſe, Oath or Covenant, which commonly and improperly is call'd *Canaan,* becauſe *Canaan* was only a regîon or a Province of it. I ſay, that Land God deſcribes to [Page] *Abraham* in the 15 of *Geneſis, I will give thee this land from the river of* Egypt *to the great River* Euphrates. And of this God ſpake to *Jacob* in the Viſion of the Ladder, *Thou ſhalt be stretch'd out in*

it from the Eaſt to the Weſt, from the South to the North. Theſe degrees are mark'd out in length and bredth, *Exod.* 23. By theſe words, *I will put thy bounds from the Red ſea to the ſea of* Paleſtin, *from the deſert to the River.* To which, adde that of the 89 Pſalm. Underſtand alſo by this red Sea, not of the Gulf of *Arabia,* but all that length of the Ocean which is ſaild about from the Gulf of *Arabia* to the Gulf of *Perſia,* which is either the red or *Erythraean* ſea, or more properly the *Idumaean,* from *Eſau* or *Edom,* whoſe poſterity inhabited the borders of that Sea, which in the Hebrew is *Edom,* in the Greek *Erythraean,* in the Latin *Red,* from whom this Sea took its name, not from the colour, but deriv'd from the firſt Prince. Adde likewiſe Pſalm 89. *I will put his right hand in the Rivers.* Underſtand thoſe rivers *Nilus* and *Euphrates,* according to *Geneſis* before-cited, Chap. 15. *I will give thee this Land from the river of* Egypt *to the great River* Euphrates. *Nilus,* by excellency, is the River of *Egypt;* For although in the borders of *Egypt* and the Holy land there is found a little ſtream, which is called *The River of Egypt,* and *the River of Nile.* Yet underſtand the *Nile* it ſelf, that the borders of the Holy Land may be fair and large, from a very great river to a great river, from *Nilus* to *Euphrates.* And take *Nilus* here, not as it divides *Africk,* but the [Page] mouth of the Sea of *Alexandria,* into which *Nilus* flows. This mouth of the Sea of *Alexandria,* is call'd *Nile:* becauſe this Sea is ſaid to be changed into *Nile,* and to receive the colour and taſte of *Nile* it ſelf, where the Sea here with ſeven mouths diſgorges it ſelf into the Sea; ſo *Lucan* in the end of his firſt book.

Where by the famous *Nile* the ſea is changed.

The deſert is ſtretched from the border of the ſea of *Alexandria,* & continued along by the border of the gulf of *Arabia,* w^{ch} by a name largely taken the Hebrews call *the flood of Egypt,* where it diſgorges it ſelf into the Red Sea, and that is it which is meant in *Exod.* 23. *I will put the bounds from the deſart to the River.* That is to ſay, from the Border of the Sea of *Alexandria,* which is *Nile,* and the Border of the gulf of *Arabia,* to *Euphrates,* w^{ch} is here ſimply called the River. Theſe bounds then were appointed to the Holy Land: the Red Sea, which is the Ocean & the Sea of *Paleſtine,* which is the Mediterranean; on one hand, *Nilus;* and *Euphrates* on the other. And here really was that fenced Garden of the Jews: nor could there be one better fenced, then one environed with two Seas, and two great Rivers. That you may not onely imagine, but ſee plainly this deſcription, I will here inſert the Map of it.

Firſt you muſt take notice, That as the Jews were not choſen according to their own deſert, being made of that common clay, but of the meer grace of God. So the Land of the Jews was good, and choſen not of its own nature, but of the pleaſure of God, who bleſſed and choſe it, which [Page] *Moſes* tells us in *Deuteronomy* 11. *That Land,* ſayes he, *is not like the Land of Egypt, where after the ſeed is ſown, they dig rivers to water it, but it is of hills and fields, expecting rain from heaven to water it, which thy God viſits alwayes, and his eyes are upon it from the beginning of the yeer to the end of it.* Therefore that ground was fertile not of its own nature and diſpoſition, as the Land of *Egypt,* which is accounted of all Nations the fertilleſt upon Earth: but becauſe God had bleſt it, becauſe he gave it rain in his own

time, and *opened to it his good treaſure,* as it is *Deut.* 29. and Chapter 33. *becauſe the heaven mizled with rain upon it:* and that I may end in a word, becauſe God deſcended moſt upon it.

God *provided* that elect earth *for the elected Jews, Ezech.* 20. *That Iſrael might dwel in it alone, and without fear,* Deut. 33. That is, undefiled with admiration of Nations, which aſcribe to that chief right of election what we handled in the former Chapter, in which God ſet aſide the Jews for a peculiar people and Nation, out of all the peoples and Nations of the earth; whom being choſen for his portion and the lot of his Inheritance, he likewiſe placed in a choice Land, that they might inhabite it alone without fear.

§

CHAP. IV.
Jeruſalem the holy City of the holy Land, the Temple placed in Jeruſalem, on the forked hill of Sion. Eternal hills. The City of David. The City of the great King. Of the Kings of the Jews.

JEruſalem, which was chief of the Cities of the Holy Land in greatneſs and election, [Page] advanced its Head above the reſt, & was called the *Princeſs of the Provinces,* in the firſt of the *Lamentations* of *Jeremiah,* which God had peculiarly choſen out of all the Provinces and Cities of *Iſrael:* it was called *Jebus,* which is, *a treading under foot,* when it was numbred among the Cities of the Nations: but being choſen, and made a City of the Jews, it was called by God *Jeruſalem,* that is, *The ſight of peace,* Baruc. 5. *Her foundations are in the holy mountains, and glorious things are ſpoken of her,* Pſalm 87. For that called the faithful City, a City holy and elected, and adorned with other great Titles, well known in holy Writ.

The Temple placed in it, was adorned with an Elogy of moſt choice holineſs, *I have choſen and ſanctified that place, that my name may be there for ever; and my eyes and my heart continue there alwayes,* 2 Chron. 7. That Temple was built upon the Mount of *Sion; God laid the foundation of the mount Sion for everlasting,* Pſal. 48. Hence thoſe eternal Hills, *Deut.* 33. as alſo, *Geneſis* 49. which are probably thoſe two on the forked Hill of *Sion;* upon the which the Temple of the Lord was built, as likewiſe the City of *David,* or of the[Page]

King: for which cauſe, *Jeruſalem* is ſaid to be built upon the holy Hills, *Pſal.* 87. now cited.

It was called *The Temple of the Lord, the reſt of the Lord,* and *his foot-ſtool, the place of the Throne of God, the place of his footſteps, where he dwells in the midſt of the ſons of Iſrael,* Ezech. 43. for which cauſe the Hill of *Sion* is called the City of God, becauſe God dwelt in it. *God is great and very highly to be praiſed in his City, in his holy hill: This God is our God for ever,* Pſalm 48. *Our God is onely excellent in Sion,* cries out *Iſaias,* in the raviſhment of his Spirit, Chap. 3. onely that is cheifly, by excellency and beyond all others excellent. In which ſence, that Hill is likewiſe called *a fat mountain, and curdled,* Pſalm 68. For all the reſt of the Land of *Canaan* and *Jeruſalem,* flowed with the milk of election and ſanctity of the Lord: but the Hill of *Sion* was the cream of that milk, that milk thickned and curdled, a fat cheeſe preſſed out of the milk of the election and ſanctity of the Lord: but that City was likewiſe called, *The city of the ſolemnity of the Jews,* Iſay 33. Becauſe all the Jews met there to pay their Vows and Sacrifices to God; as alſo, for their ſolemn joy and feſtivals, according to the command of the Lord, *Deut.* 12. *In Sion you ſhall be joyful before your God, you and your families, in all wherein the Lord ſhall bleſs you: there you ſhall feaſt before the Lord your God, you, your ſons, and daughters, and your Levites: there ſhall be the reſt of the Lord, and your reſt.*

The Temple and *Jeruſalem* are for the moſt [Page] part joyned, 2 *King […]* 12. *In this Temple and in Jeruſalem, will I put my name for ever.* And in Joel, *In the hil of* Sion *& in* Jeruſalem *there ſhall be ſalvation, he that calls upon the Lord there*

ſhall be ſ […]ved. We muſt hear the Prayer of *Solomon,* wherein he atteſts God in the behalf of *Jeruſalem* and the Temple, Kings 1. Chap. 8. *Whereſoever,* ſaid he, *thou ſhalt ſend thy People, they ſhall pray to thee toward the City which thou haſt choſen, and towards that houſe which I have built to thy Name, and thou ſhalt hear their prayer in heaven.* More I will ſay of the holy and choſen Land of *Jeruſalem,* and of the Temple of God, when I ſhall ſpeak of the return of the Jews, which ſhall be their full Election.

In the top of the hill of *Sion* ſtood the Palace of the King, which was called *The City of David,* and which the Lord himſelf call'd *the City of the great King.* Of this *David,* and of this great King we ſhall afterwards have a great diſcourſe. In the mean time, we muſt ſpeak ſomething of the Kings of the Jews, who ſat upon the high Throne of the City of *David,* of whom this was the original. We ſaid before that the Lord God was King of the Jews. A God, to help them with heavenly aſſiſtance. A King, to ſtand for them in the battel, to advance the ſhield, draw the ſword, and put to flight the […]nemies of the Jews. But becauſe when the Jews began to be very ſtiff-necked it often came to paſſe, that God turn'd from them, and going from home, as the Goſpel ſpeaks; con […]inued long abſent; then the Jews, wthout a King and a Defender, were open to the incurſions of their enemies, who ſpoyl'd them, and [Page] moſt cruelly did deſtroy them utterly. They fearing leſt this might again befall them when *Samuel* their Judge was deed, as alſo his Sons not walking in his ways, requeſted a King, *who might judge them according to the manner of other Nations, who might go out before them, and fight*

their battels for them. Which troubled *Samuel:* Nor did the Lord ſlight the Petition of the Jews. *Hearken to them in all that they ſay to thee; for they have not rejected thee, but me.* Sam. 1. Chap. 8. Which open thus, I was, ſaith the Lord, God and King of the Jews by Covenant; And I appointed thee, O *Samuel,* by that Kingly power which I had over the Jews, and thy ſons to be their Judges: Therefore, having rejected thee and thy ſons from being Judges, they have not rejected thee, but me, who appointed thee. And in that wherein they treſpaſſe againſt thee, they more hainouſly and grievouſly treſpaſſed againſt me; For in this they plainly diſcover'd their thoughts, how little confidence they have in me, and how weakly their hopes are fix'd upon me. But becauſe they are ſo unbeleeving, and hardned in the fooliſhneſſe of their hearts, *Harken to them, and ſet a King over them.* Yet truly God had promis'd before in the deſert, that he would ſet a King over the Jews *Deut.* 17. Yea God had promis'd the Jews Kings, at what time he bleſſed *Abraham,* and the Jews in *Abraham, Kings ſhall come out of thee.* And *Jacob* proph […]cying, and in his ſons bleſſing all the Jews, *The Scepter ſhall not depart from* Juda.

CHAP. V.
The Gentiles elected in the Jews by a myſtical […]lect […] on. Esteem'd the ſons of God, becauſe elected in the Jews. And grafted in the Jews.

AFter we have ſpoken of the election of the Jews, it is fit that in order we ſhould ſpeak [Page] of the election of the Gentiles, which ſprang from the Jews, as our Lord Jeſus Chriſt himſelf moſt openly expreſſes to the *Samaritan* Woman, in the fourth Chapter of the Goſpel according to St. *John, Salvation is by the Jews.* But that which God the Son told this Gentile woman, God the Father long before promis'd the Fathers of the Jews, *firſt to Abraham,* Geneſis Chapter 12. *All the kinreds of the earth ſhall be bleſſed in thee.* Then in the following Chapter, *That all the Nations of the earth ſhould be bleſſed in* Abraham, The Angel which was the Lord himſelf, did bear witneſſe. Likewiſe this promiſe gave God unto Iſaac, *In thy ſeed ſhall all the Nations of the earth be bleſſed,* Gen. 26. And to Jacob, Chap. 28. *All the nations of the earth ſhall be bleſſed in thee and thy ſeed.* Therefore it appears, that in the Fathers of the Jews, and in their ſeed, and in the Jews themſelves, all the *Kinreds,* all the *People,* all the *Nations,* and *Tribes* of the earth were to be bleſſed, but theſe Kinreds, Nations, People and Tribes, we ſhall meerly call thoſe Gentiles, which are without the Kinred, Nation, People, and Tribe of the Jews.

That bleſſing by which the Gentiles were bleſſed in the Jews, is, The election of God [Page] in myſtery: which was firſt proper to the Jewes,

and which by derivation and participation was from the Jews powr'd upon the Gentiles. Therefore, if God have preferr'd the Jews in a myſtical election; let the Gentiles have next place with him in the ſame election. But by no nearer title did the Jews cleave to God, than by this; that they were the firſt-born in this myſtical Election. That myſtical begetting of the Jews, was a kind of a myſtical nature, by which the Jews were acknowledged as natural Sons. For which, *God is ſaid to have carried them in his womb,* Iſa. 46. To which portion or degree of nature, becauſe the Gentiles were neither called nor choſen, adoption was granted to them, which is an imitation of Nature; by which being adopted into the family of the Jews, they were eſteem'd the Sons of the Jews, not according to fleſh and nature, but according to that adoption which is perfected by myſtical nature. I ſay, by that ſame election, by which the Jews are the Sons of God in the firſt degree of nature, and by which the Gentiles adopted in the Jews, are called the Sons of God: but becauſe they come in by a ſecond degree, by adoption, are onely call'd and eſteem'd adoptive Sons. In which ſenſe St. *Paul* is to be underſtood, *Eph.* 1. where he ſays, *That God did pr […]deſtinate,* or chuſe, *the Gentiles into the Election of the ſons of God;* that is to ſay, of the Jews.

The Gentiles were adopted into the family of the Jews by that myſtical election; at which [Page] time they were made the ſons of *Abraham.* And they were made the ſons of *Abraham,* when *Abrams* name was chang'd, and inſtead of that, he call'd *Abraham;* and then when *Abram* was made Father of the Genti […]es. *Thou ſhalt be called*

Abraham, ſayes the Lord to *Abram,* Gen. 17. *Becauſe I have appointed thee father of many Nations. Abraham* was made father of the Gentiles, by the ſame right as the Gentiles were made ſons of *Abraham,* and ſons of the Jews in *Abraham.* St. *John Baptiſt* meant that election, where reproaching the Jews, he affirms, *That God out of theſe stones could raiſe up ſeed to* Abraham. For he can raiſe up ſtones, who can *call things that are not, as if they were;* as to this purpo […]e St. *Paul* ſpoke, *Rom.* 4. That is to ſay, who can call men out of ſtones, and turn the ſtones themſelves to be men: ſtones, I ſay, that are diſtant from men in the whole ſcheme of animals: I ſay, God, that could doe theſe things, which are without and beyond nature, could likewiſe adopt Children to *Abraham,* which is an imitation of nature.

Adoption, ſayes he, is an holy thing, which imitates the benefit of nature: But by how much truth is more holy than Imitation, by ſo much is nature more holy than adoption. Nature and adoption make ſons, nature true ones, adoption feign'd ones. Adoption transfers men from one Family to another, and from one name to another. It changes the kinred, which is fiction and imitation; but cannot change the bloud, which belongs to nature and truth. But neither can adoption alter the condition of the linage. As [Page] for example, it can make ſons, but of libertines cannot make free, or of ſervants freemen. The myſtical adoption is otherwiſe, by the force of which, the nature of the Gentiles is turn'd into the nature of the Jews. That which is imitation of nature in civil adoption, is nature it ſelf in the myſtical: And truth, whoſe image is pretended

only by the Law, is by the myſtery of this adoption really begotten. Therefore the Gentiles change both their kind and their linage by adoption, and tranſlation into the Nation and family of the Jews. And becauſe they change their ſtock, they change likewiſe the condition of their ſtock; for the Gentiles become by that adoption not only ſons, but of ſervants free-men, and free-born. For all the efficacie of this adoption, is to liberty: and all ſuch who by right of that adoption come to a part of the liberty of the ſons of God, claim a liberty.

That myſtery, is the force and power of the Spirit of Chriſt, by which the Gentiles are changed into ſpiritual Jews, and into the true ſons of *Abraham,* not according to the nature of the fleſh, but according to the nature of Promiſe and Spirit, which is the true adoption and election of the Gentiles. Yea, Promiſe is that election, by which alone the Jews are what they are; by which the Jews themſelves are the ſons of *Abraham,* true Iſraelites, and true Jews, not according to the fleſh, but according to Promiſe and to Spirit. *For all thoſe that deſcended of* Iſrael, *are not* Iſraelites, *nor thoſe who are the feed of* Abraham *all his ſons: but in* Iſaac *ſhall thy ſeed be* [Page] *call'd; that is to ſay, not the ſons of the fleſh, or the Jews, but thoſe that are called ſons of the Promiſe in his ſeed,* Rom. 9. I ſay, that promiſe is it which makes true Iſraelites, and true ſons of God. But alſo the Jews without that ſhall loſe their own family, which is Gods, and their father *Abraham,* they would leave off to be what they are, and of Jews become Gentiles, and by croſſe-changing of their kinred, of ſons of God become ſons of men.

The Scripture more ſignificantly expreſſes this converſion of the kinred of the Gentiles, into the kinred of the Jews, where it affirms them not only to be adopted, but ingrafted in the Jews: That as a branch which is grafted grows to be one with the tree wherein it is grafted, whether it be grafted by plaſtring, or inciſion. I ſay, as by inciſion one tree is chang'd into another, and of two ariſes one: ſo the Gentiles by ingrafting become one with the Jews: as alſo by force of that ingrafting are chang'd to be the very Jews, and ſo from two Nations are made one people of God.

Beſides, there is a difference betwixt grafting of one tree into another, and grafting of the Gentiles into the Jews; for an unfertil tree uſes not to be grafted in an unfertile one, nor a wild one on a kindly and right ſtock; but the branches of the Gentiles, b […]rren of holineſſe, were grafted in the Jews, who were holy, and fruitful in holineſſe of works, and thoſe wild ones, implanted in the right and manur'd ſtock. Which St. *Paul* [Page] hath taught us, *Rom.* 11. where he compared the Gentiles to a wilde Olive, but the Iew, in which the Gentile is engrafted, to a good and right Olive. Likewiſe Saint *Paul* in that place made that wild Olive partaker of that juice and fatneſs which is in the true Olive. Therefore the Gentile being ſanctified, or this wilde Olive turn'd into a a true Olive, may well wonder at the new fruits of his works, his new ſap, which is none of his own.

CHAP. VI.
Gentiles different from the Jews in Kinred and Original, in as much as they are ingrafted in them. Gentiles called Atheiſts, becauſe without a God: called ſimply men, and Sons of men, and fooliſh, wicked &c.

WE ſhall prove the Gentiles different in their Original from the Jews, both by their adoption, and by their engrafting in the Jews: for adoption concerns ſtrange Families; and trees of ſeveral kindes are grafted one in another. Nor am I ignorant, that Kinred by the Female ſide, and Coſens might be adopted for Sons: but we muſt obſerve, that Saint *Paul,* Epheſ. 2. ſet down the Gentiles that were received into the Family of the Jews, *ſtrangers, aliens, unknown, far diſtant* from the Family of the Jews; which in that place the Apoſtle calls a Commonwealth; and in regard of that, calls the Gentiles their fellow-Citizens [Page] with the Saints, that is to ſay, of the Jews. But this Commonwealth, ſo to be underſtood, as that the Jews and the Gentiles are both the Domeſticks and Sons of God.

I know likewiſe, that in Trees of the ſame kind ſweet are grafted in ſweet, and true ſtocks in true ones: but you muſt take notice, that in *Rom.* 11. Saint *Paul* has a two-fold grafting, according to Nature, and againſt Nature. The Apoſtle has given us in that place one example of grafting, *according to nature,* when he ſets down that by which he tells us, the Jews ſhall ſometimes be again grafted in their own Olive. Again, he has given us an inſtance of grafting againſt Nature, which the Gentiles are grafted in the Jews: *That*

againſt Nature, he calls this, when the Gentiles, different in original from the Jews, againſt the Nature of their ſtock, were grafted the wilde ſtock in the tame one. Nature then, which is the Original and Linage of the Gentiles, is different and not the ſame with the Original and Linage of the Jews.

And by no more diſtinguiſhing & congruous difference could the Gentiles have been noted different in ſtock and Original from the Jews, th […] by ſuch a preſuppoſition which grants the original of the Gentiles, or of the firſt men to have ſuch a beginning as was determinable from *Adam,* and accounts them created many Ages before *Adam;* and, which again affirms, that the Jews were later, and created in their firſt Father *Adam,* from whom to us according to the vulgar account, there is no more then five thouſand ſix hundred and ſeventeen yeers.

Yea, you will ſay, If adoption admits onely, [Page] in imitation of Nature, the younger into the Family of the elder, according as Sons ought to be younger than their Fathers. What Monſter of adoption is that, by which, the Jews being younger adopted the moſt ancient Gentiles to be their Sons. And again, if in regard of the ſame age, a Tree is ſaid to adopt a graft: I ſay, if a tender and new plant is grafted in an old and ſtrong ſtock, what new manner of grafting is that, by which the moſt ancient Gentiles ſhall be grafted in the later Jews? and if you look upon the original, quite green. I anſwer, That the Gentiles in their Creation and Nature are indeed ancienter then the Jews: but the Gentiles are ſaid to be adopted into the Jews by that myſtical Election, not by Creation and Nature: of which, *Geneſis* gives a

fair inſtance, where *Eſau* was elder, but younger in election.

The Apoſtle calls thoſe Gentiles, who according to my ſuppoſition were the men of the firſt Creation, *Atheists,* or *without a God,* in reſpect to that oppoſition by which that true God the Creator of Heaven and Earth: was not the God of the Gentiles, as he was God of the Jews; and, as the Gentiles did not enjoy him for their God, as did the Jews. And that was for this reaſon, becauſe God had diſcovered himſelf to the Nation of the Jews, and to them alone, but not ſo to other Nations: wherefore the Jews are called *The people of God.* Hence it is that God ſpeaks to them friendly, *Ezekiel* 34. *You are my flock, you are the flock of my paſture, you are my men.*

The Jews are the men of God, *Let the Nations know, becauſe they are men,* [Page] ſayes, *David,* Pſal. 19. The Gentiles are called *Men* ſimply, not *the men of God;* in that regard, becauſe at firſt being ſimply created, they could have no relliſh of God: for God is above men: and becauſe they could have no taſte of God, nor draw neer to him, they were without God, nor deſerved to be called the men of God. Wherefore men ſimply ſo called in holy writ, are meant the Gentiles: ſo in *Pſal.* 66. *Thou haſt put men over our heads;* that is to ſay, thou haſt ſet the Gentiles over our heads, which are to be underſtood of the Jews vanquiſhed by the Gentiles, to which refer that of *Jeremiah, Thou haſt given Iſrael to the Nations, and made him contemptible to men.* Where *Nations, Gentiles,* and *men,* are the ſame. *Iſaiah* exhorts the Jews, Chap. 51. *Fear not the revilings of Nations.* Then in the 6 Chap. of reſtoring the Jews, and putting

the Gentiles to flight, *God,* ſayes he, *ſhall ſet the men a far off, and ſhe that was deſolate ſhall be multiplied in the midst of the earth. Men* in that place, are the Gentiles, whom God […]hould drive out of the Land of the Jews, that the Jews might again be reſtored to it. But for the ſame reaſon, as the Gentiles were called *Men,* they were likewiſe called, *the ſons of men.* Of which, there is as many witneſſes, as there are Chapters almoſt in both Teſtaments: for which cauſe it will be here in vain to quote thoſe innumerable Autorities. The Gentiles were called, *the ſons of men,* by way of oppoſition, as the Jews were called *the ſons of God.*

Thoſe Gentiles which were called Atheiſts and without a God, were called wicked, [Page] fooliſh, corrupt, abominable in their iniquities, *Pſal.* 9. *Thou haſt reproved the Nations, and the wicked ſhall periſh;* that is, the Gentile. Again, in the *Pſalm* 14. which is likewiſe the 53. *The fool hath ſaid in his heart, That there is no God.* Which are to be underſtood of the Atheiſtical Gentile. *They are become corrupt and abominable in their in quities. There is none that doth good. God looked down from heaven upon the ſons of men, that he might ſee if there were any that underſtood and ſought after God. They have all gone aſtray, they are become unprofitable, there is none that doth good, no, not one.* This was a lively portraiture of the Gentiles, becauſe they are, and are ſimply called the ſons of men, and have nothing in their Nature to ſeek or reach God. The Prophet mean'd the Gentiles in that *Pſalm,* as it appears by the following Verſe, *VVill they not all know, who work iniquity, who devour my people, as one would eat*

bread? Which could not be underſtood, but of the Gentiles devouring the Jews. I know that Saint *Paul* did cite this *Pſalm* to ſhew that both the Jews and Gentiles were involved in ſinne; but it is to be obſerved, that the Apoſtle in that Chapter did take the Jews, not as they were elected, but as they were ſimply men; as they were of the ſame peccant matter, and ſubject to be defil'd with the ſame ſin.

The Pſalm calls the Gentile here *fooliſh,* which the Pſalm 92 calls *a fool. The fooliſh man ſhall* [Page] *not know, and the fool ſhall not underſtand theſe things.* Wherefore the Lord threatens the Jews, *he would provoke them with the fooliſh Nation,* Deut. 32. Which *fooliſh Nation* are the Gentiles, taken for a Nation oppoſite to the Jews, which is call'd a *wiſe Nation.* The Gentiles are call'd in this place *wicked, abominable in their iniquities.* Whom *Sam.* 2. Chap. 7. you may hear called, *The ſons of iniquity. The ſons of inquity ſhall not afflict the Jews as before.* This is written in the 1 of *Chron.* Chap. 17. *The ſons of iniquity ſhall not tread upon them, as at the beginning.* By which it is meant, that the Jews ſhall ſometimes ſhake off the yoke of the Nations; For the ſons of iniquity are in that place the Gentiles. So underſtand that in the 24 of *Acts,* where *Paul* ſays this of himſelf to the Jews, *Having,* ſayes he, *hope in God, whom they alſo expect the reſurrection of the juſt and the unjuſt.* By the juſt, underſtand the Jews. By the unjuſt the Gentiles: for ſo meant the Apoſtle of the Gentiles, that the Gentiles ſhould be partakers of the bleſſings of the Jews, according to the faith of the Jews; and they ſhould be partakers alſo of the reſurrection of the Jews, according to the belief of the Phariſees.

Which the Phariſees did expect, and which St. *Paul,* according to the doctrine of the Goſpel foretold ſhould be common to both Jew and Gentile. You ſhall hear the Jews ſtanding on the bottom of their election, for a different reaſon, not call'd wicked, but the worſhippers of the true God; not unwiſe, and fooliſh, but wiſe, holy, and uncorrupt; juſt, not abominable in their [Page] iniquities, in all holy writ.

CHAP. VII.
That the Gentiles are called Sinners.

IT is likewiſe common in both the Teſtaments, that the Gentiles are are call'd *Sinners,* by way of oppoſition, as the Jews are call'd holy and juſt. This was Gods intention, that the Jews might be turn'd away from the fellowſhip and cuſtoms of the Gentiles. Therfore *David* calls him *Bleſſed, which had not gone into the councel of the ungodly, and had not ſtood in the way of ſinners; but whoſe will was in the Law of the Lord.* That is to ſay, he thought that Jew bleſſed, who had not betaken himſelf to the Gentiles; but had ſtood cloſe in his eſtate of Jewiſh election and ſanctity; who was a Jew, not according to the fleſh, but according to the Spirit, and was conſtant in the meditation of Gods Law. For a Jew in this place, is he who is addicted to Gods Precepts. Gentiles called thoſe who were wicked and ſinners every where in the ſame Kingly Prophet, *Pſa.* 37. *The ſinner watches the juſt man.* And a little after; *The ſinner watches the juſt man, and ſeeks to put him to death;* That is to ſay, the Gentile lies in wait for the Jew. For the ſinner is the Gentile, and the juſt man is the Jew; yea, underſtand this whole Pſalm of the Jews and Gentiles; for there is a perpetual oppoſition betwixt the Jews [Page] and the Gentiles.

There is a remarkable place in the 85 Pſalm, of that mix'd cup, which God in revenge of the Jews, ſhall give at the end of time to the Nations to drink, and which the *Revelation* ſpeaks of, Chap. 14, & 18. *All the ſinners of the earth,* ſays the Pſalmiſt, *ſhal drink the dreggs of it.* Which in its

own place I ſhall ſhow to be underſtood of the Gentile, and in moſt places of the holy Scripture. The Pſalm 109. is likewiſe ſung of the laſt reje-ction and curſe of the people of the Jews: where you ſhall read among other things, *Appoint thou a ſinner over him;* that is, put the Gentile over the Jew, and let the Jew be the tayl, who was before the head.

The New Teſtament hath more expreſly taken notice of the Gentiles for ſinners; eſpecially St. *Paul,* in the ſecond to the *Galatians,* where he ſays concerning himſelf and Saint *Peter, We,* ſays he, *by nature are Jews, and not ſinners of the Gentiles,* which were by nature and original Jews, not Gentiles. To this adde what our Saviour ſays, *Luke* 6. ſpeaking to the Iews, *If you do well by them which do ſo by you, what thanks have you? for ſinners doe that likewiſe.* Sinners in that place are Gentiles; for it belongeth to a Gentile, and to humane nature, to do good to ſuch, as doe good to them. Yea, it is common to all other creatures to return a like for a like, which is a natural retaliation. *The Ox knoweth his owner, and the Aſs his maſters crib,* Iſaiah 1. It is a natural thing therefore to return thanks, and one good thing for another; but it is a ſupernatural bleſſing [Page] to return a good deed for a bad. And God to this ſupernaturality invites his Jews. To theſe adde, that which follows in the ſame Saint *Luke* in the ſame Chapter, *If you lend to thoſe from whom you hope to receive, what thanks have you? for ſinners lend to ſinners, that they may receive alike: but love you your enemies.* Which is the ſame, as if the Lord had ſaid, The Gentiles lend to their Friends for uſury and benefit: but O you Jews, my men, do not lend upon uſe to the

Gentiles: but lend them freely, and without uſe and hope of gain. Yea, let all thy things be common to him, as to thy Friend, which is your duty, as being holy and elected in the Lord, and to whom it were baſe and ſhameful to emulate the deeds of the Gentiles, who were neither elected, nor holy.

The Jews thought Chriſt a Gentile, not a Jew, becauſe he had healed a blinde man on the Sabbath day, in the Goſpel of Saint *John,* Chap. 9. *This man,* ſay they, *is not from God, who regards not the Sabbath, but a ſinner.* Which is as much as if he had ſaid, This man is not a Jew but a Gentile: for the man from God or of God, as we ſaid before, is the Jew; the ſinner, the Gentile. It is likewiſe known, the Jews were wont to reckon Chriſt amongſt Eaters and gluttons of the Gentiles, becauſe he was a Friend of *Publicans and ſinners,* and becauſe he came into their houſes and ſat with them, as alſo, becauſe he received Publicans and ſinners. Both with the Jews are unlawful, either to enter into the Gentiles, or to receive them. Publicans and ſinners are put together in many places of the Goſpel, [Page] becauſe the Publicans or Farmers of the Cuſtomes, which the Jews paid to the Romans, were Gentiles or ſinners amongſt the Gentiles.

We muſt likewiſe conſider the anſwer which our Saviour gave to the Jews when they enquired of his Diſciples, why he ſat and did eat with publicans and ſinners: *I came not,* ſayes he, *to call the juſt, but ſinners to repentance:* which is, I came not to call the Jews, but Gentiles to repentance. For Chriſt did propheſie there ſhould be a call of ſinners and Gentiles, of all ſuch as would hear his voice, and a rejection of the

ſinners and Gentiles of all ſuch which would not hear his voice. Like to this is that *Mat.* 26. *The Son of man ſhall be betrayed into the hands of ſinners:* for the Son of man was betrayed into the hands of men, or ſinners, or Gentiles, which is the ſame; that by the Romans, who were Gentiles, and not by the Jews, he might be condemned and crucified.

Moreover by this obſervation of ſins we excellently finde the meaning of that place to the *Galathians,* Chap. 2. where you ſhall read this, *But if deſiring to be juſtified in Chriſt, we be found ſinners, is God the Author of ſin,* &c? Which you muſt thus open and underſtand, But if we Jews deſiring to be juſtified in Chriſt: for here he diſcourſes of the Jews who would not live after the manner of the Gentiles. If we Jews, ſayes he, deſiring to be juſtified in Chriſt, the God of the Gentiles, are found to be Gentiles, that is, to degenerate into ſinful Gentiles, ſhall Chriſt be the cauſe that [Page] we, contrary to the Command of God, have departed from being Jews to be Gentiles, that leaving the Law of God, we have turn'd to the Councel of the ungodly, and walked in the way of ſinners? God forbid, ſayes the Apoſtle, that we ſhould think any ſuch thing. For Chriſt is not the cauſe of the Gentiles ſins, but of Faith. which Gentiles, who believe in Chriſt, have in Chriſt. Chriſt deſtroyes the ſins of the Gentiles; but is the Author of Faith to the Gentiles, and wakens that Faith which he revealed to the Nations, of ſinners, then in name; but elected through Faith, and called to the holineſs of the Jews. What then, if we be called Gentiles ſo long as the Faith of the Gentiles, is inherent in us; and we are juſtified by Chriſt the God of the Gentiles.

CHAP. VIII.
Gentiles called children, little ones, and poor.

VVE muſt very attentively obſerve that which we read in the 9 of the *Proverbs,* where Chriſt, the wiſdom of the Father, ſpeaks to the Gentiles, whom being made a man, he was afterwards to call, in theſe words, *My ſpeech unto the ſons of men, Understand, ye little ones wiſdom, and ye fooliſh take heed.* Wiſdom cried out, ſtanding in the ſtreets and high-wayes, ſpeaking to the trivial, commune, and unclean Gentiles, and who are here openly meant, by *the ſons of men,* and by the *unwiſe,* and likewiſe here called *lutle* [Page] *ones.* That voice which was heard from Heaven, which ſtirs up both Jews and Gentiles, gathered into one Church, *Rev.* 19. *Give praiſe to God you his ſervants that fear him ſmall and great,* did mean theſe ſame little ones, that is, praiſe the Lord both Jews and Gentiles, as you were of old incorporal and unanimous, or as Saint *Paul* tranſlates and reherſes it, *Romans* 15. *Rejoyce ye Nations with his people.* But of the agreement of the Jews and Gentiles in praiſing of God, we ſhall ſpeak more in its due place.

It is clear, that the Gentiles are called little ones, *Pſalm* 64. *The arrows of the little ones are made their wounds;* that is, the Gentiles are wounded with the ſame Arrows which they ſhot againſt the Jews, according to the 35 *Pſalm. The ſnare which the Gentiles have laid for the Jews, hath taken them, and they are fallen into the ſame ſnare.* Wiſdom cries out, Chap. 1. *Ye little ones how long will ye love childiſhneſs, and ye fools thoſe things*

that are hurtful to you, and fools hate underſtanding? The little ones, fools, and unwiſe, in that place are the Gentiles, who ſtammer like Infants, who deſire things hurtful to them, and hate the knowledge which is of God. *Solomon* calls thoſe ſame little ones, evil and wicked men, Chap. 7. of the ſame Book, where he ſayes thus, *I looked out of my window through the caſement, and I ſee the little ones; I obſerve the fooliſh young man, who walks in the ſtreet by the corner, walking in the dark when it's almoſt night.* Underſtand thoſe little ones here, not ſuch are borderers upon Infancy, but thoſe that are [Page] fooliſh, of untam'd pleaſure, wicked men, who apply themſelves to whores, which the following words do make appear.

The Gentiles are call'd little ones, in regard of the Jews, who are call'd the *great Nation, nor was there another Nation ſo great,* Deut. 4. *And higher then other Nations,* Deut. 26. The Iews were called great, and mighty, and high, not by reaſon of their ſtature: *for they ſeem'd to be locuſts,* compar'd to the *Canaanite,* whom they had view'd by their Spies, and who *Numb.* 13. were of the ſons of *Anac, men of mighty ſtature,* and monſters, in regard of the Jews, who were but little men. Therefore the Jews were great, in that they were choſen, and belov'd by God, and becauſe in that regard they excell'd all other Peoples and Nations. On the contrary, the Gentiles were neither choſen nor belov'd by God; but for the contrary reaſon, call'd *low, little, ſmall.* To this compare what is written in the 24 *Rev. And I ſaw the dead, great and ſmall:* which aſcribe not to the ages or ſtatures of thoſe that ſhall riſe again, but to the future reſurrection of

the Iews and Gentiles; which St. *Paul* calls the 24 of the *Acts,* the reſurrection of the juſt and the unjuſt, of which before *Solomon* gives the reaſon of this why the Gentiles ſhould be call'd little and ſmall, in that Book to which they ſay he gave the the Title of *Wiſdom,* Chap. 12. *Becauſe they wander'd,* ſays he, *in the way of error, eſteeming thoſe things Gods, which were ſuperfluous in beaſts, living like witleſſe children, for which cauſe God had given them a judgement, as to fooliſh children.*

In this ſenſe underſtand theſe words which the Lord profeſſes in the goſpel, Matth. 11. [Page] *I praiſe thee, O my Father, that thou haſt hidden theſe things from the prudent and wiſe, and haſt revealed them to little ones;* that is, that Goſpel which thou haſt not reveal'd to the Jews, thou haſt made manifeſt to the Centiles; For the Jews are called wiſe and prudent, according to Exod. 4. *Behold a prudent and a wiſe people.* The Little ones are underſtood the Gentiles. For Chriſt did not come to the Jews, whom he was not then rejecting, becauſe they believ'd not in him; but to the Gentiles, whom, being made a man, he call'd, and took to himſelf. To this calling and aſſumption he had invited the Gentils in *Wiſd.* aforeſaid. *If there be any little one, let him come unto me; and ſhe ſpake to the unwiſe, Come, eat my bread, and d […]ink my wine, which I have provided for you: leave your childiſhneſs, and live and walk in the ways of Wiſdom.* Chriſt invites whom he there ſignifies, by *unwiſe and little ones,* to the participation of the goſpel, to the eating of his body, and the drinking of his blood. In them who renounce childiſhneſſe, and the prudence of men,

life eternal is begotten, and wiſdom, which is of God, is acquir'd.

The Princes of the Jews took it ill, that the children in the Temple ſhould call Jeſus, *the ſon of David;* that is, King: and cry *Hoſanna;* but Chriſt alluding from the little ones to the Gentiles, who were called children, and little ones, thus anſwer'd the Jews, *Did you never read the cauſe, Out of the mouthes of babes and ſucklings th […]u haſt perfected praiſe.* This was the Lords meaning, You, O Jews, reject and ſpeak [Page] evil of me; but the Gentiles, as it is written, ſhall receive me, and perfect my praiſe; for, by *children* and *ſucklings,* he meant the Gentiles, who are call'd *children* and *little ones.*

Theſe word; in the 18 Chapter of *Lukes* goſpel, are likewiſe to be taken figuratively, *Let the children come unto me, and forbid them not; for of ſuch is the Kingdom of heaven.* Which is, ſuffer the Gentiles to come unto me; for they ſhall hear my voice, and believe in my name. But the kingdom of heaven belongs to *ſuch,* who ſhall hear me, and believe me. Certainly, the ſimplicity of infants and children, which was that likewiſe of the firſt creation, is not that alone by which we enter into the kingdom of heaven, by which comes Election and Salvation; but the grace of the goſpel, which is the faith of the Gentiles in Chriſt. Which that you may more clearly underſtand, take heed to that which follows, *Whoſoever,* ſays Chriſt, *receives not the kingdom of Chriſt as a little Child, ſhall not enter into it.* Which thus interpret and explain, Whoſoever receives not the doctrine of the goſpel as a little child; that is to ſay, like a Gentile, who believe me, and humbly relies upon my grace, not as a

Jew, who believes *Moſes,* and is glorioufly addicted to the works of the Law, he ſhall not be partner of the ſalvation and glory which is in the kingdom of God.

The diſciples of Chriſt were ſtriving, and the Jews themſelves, who ſhould be the greateſt in the kingdom of heaven, Matth. 18. *And Jeſus* [Page] *calling a little one, plac'd him in the midst of them, and ſaid, Verily I ſay unto you, unleſs you be converted, and made like little ones, you ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf, as this little one doth, he ſhall be the greateſt in the kingdom of heaven.* The words and the actions of our Saviour, certainly, were for the moſt part Parables; Therefore he ſpake here figuratively and parabollically to the Jews, ſwell'd with vain-glory, becauſe they were call'd great, and a great Nation, unleſſe their ſtomachs fell, and they were turn'd to little ones, as the Gentiles, they ſhould not have entrance into the kingdom of heaven. Here God apparently meant the Gentiles, by thoſe Little ones, becauſe he ſayes after, *Whoever ſhal offend one of theſe little ones who ſhal believe in me, &c.* Which could not be taken of no infants, or children, which were ſo by age, whoſe faith was yet ſtammering, but of the Gentiles of riper age, who believed in Chriſt as men of age and ripe reaſon believe in him; but the Jews uſed to defame the Gentiles, whom they eſteemed vile, humble, and nothing worth.

Beſides, it is manifeſt, that the Gentiles were types of Chriſtian humility, which by infants and children is repreſented, and the Jews only bubbles of vain-glory; from that Parable wherein the Phariſee marches ſo ſtately into the Temple,

caſting his merits to God, Luc. 18. *Lord,* ſayes he, *I thank thee, that I am not like other men, extortioners, unjuſt, adulterers, or even like this Publican, I faſt twice in the week, I give the tenth of all thatI poſſeſs. But the Publican* [Page] *ſtanding afar off, would not lift up his eyes to heaven, but ſtruck his bleſt, ſaying, God be merciful to me a ſinner.* The Phariſee, without doubt in that place, was the Jew; for which cauſe he ſaid, *I am not like other men;* that is, like the Gentiles; for th […] Publican was a Gentile. But he ſaid, *Be merciful to me a ſinner;* that is, to me a Gentile. As alſo thoſe that exacted tribute from the Jews were Gentiles, as we have ſaid. Certainly, the humility of the Gentiles, which was the default of their vileneſſe and rejection, became a Chriſtian vertue under the Goſpel. On the contrary, that glory by which the Jews exalted themſelves to be a great Nation before the Goſpel, was turn'd into the ſmoake of idle pride under the Goſpel. And bence it came to paſſe, that the Gentiles, who were truly humble, were exalted to be Jews really great. On the contrary, the glorious Jews became a baſe and an abject people. *I ſay to you,* ſaith the Lord, *The Publican went to his houſe juſtified;* that is to ſay, made a juſt man, or a Jew of a Gentile. The Phariſee, on the contrary, not being heard, left off to be juſt, and to be a Jew, and fell off to be a Gentile. To which apply that of *Matthew,* now cited, Chap. 18. *Who ſhall humble himſelf like a little one* (or a Gentile) *ſhal be greateſt in the kingdom of heaven.*

We muſt moreover narrowly conſider that of St. *Paul,* Romans. 2. *Thou, O Jew, believest that thou art a leader of the blind, a light of thoſe who*

are in darkneſſe, a teacher of the unwiſe, an inſtructer of children. By thoſe who are blind, by thoſe who are fooliſh, by infans; to [Page] […]certainly the Gentiles are here underſtood, who ſeteachers, inſtructers, and leaders, the Jews preſum'd themſelves to be, by that prerogative by which they eſteem'd themſelves for *a light to the Nations,* Iſay 42. All this Chapter is deſign'd againſt the Jews, who miſ-regarded, and ſet at nought the Gentiles. That *inſtructer of children,* is the ſame meant by St. *Paul,* as a *teacher of little ones,* Iſay 33. *Where,* ſayes he, *is the learned? Where the expounder of the Law? Where the teacher of little ones?* The learned, and the teacher of the Law, is the Jewiſh Doctor, who is both reacher of the Little ones, and of the Gentiles in this place, becauſe the Jews taught the ſtranger and the Proſelyte their Laws, becauſe, I ſay, they boaſted themſelves given as a light to all Nations, and a light to thoſe that were in darkneſſe; that is, to the Gentiles, to whom God was in a cloud, nor did manifeſt himſelf to them.

[…] in Greek, in Latine an Infant who can not ſpeak, and is commonly taken for a fooliſh and an ignorant perſon: For a fool and an ignorant perſon hath nothing to ſay. The Jews called the Gentiles fooliſh and ignorant; becauſe they knew not their Law; nor thought they that any ſpeech, which ſpake not of the Law of God. *Lord, open thou my lips, and my mouth ſhall ſhew forth thy praiſe.* Straight the Prophet would have thought himſelf dumb, if he had ſpoken any thing beſides the praiſe of God, his juſtice, and his law, which was the chief duty of the elected Jews, whoſe lips therefore were ſaid to be *circumciſed;* but [Page]

the Gentiles were of *uncircumciſed* lips. And therefore were rightly call'd […] or Infants.

The Gentiles were call'd little ones, for the ſame cauſe as they were eſteem'd poor; and becauſe God had opend to them, as to the Jews, his treaſures of election and grace. Little, ſmall, and poor the ſame: as *Servius* upon that of *Virgil.*

> Take from poor *Micon,* Goddeſs, in good part,
>
> This wild boar's head, theſe horns of an ag'd Hart.

Little *Micon,* that is poor *Micon.* The Gentiles, by the poor, are chiefly meant by Authors in both Teſtaments. There was not a poor man, nor a beggar amongſt the Jews, becauſe the Law did forbid it: And thoſe which begged within the Ports of the Jews were ſtrangers and gentiles; nor did the Lord ſo earneſtly recommend the poor to the Apoſtles, as they were meerly poor: for the Apoſtles being likewiſe poor themſelves, how ſhould they have holpen the poor: but becauſe the Gentiles were poor, whom by his comming Chriſt call'd to the participation of election and grace, which is by the Jews, and to whom he o-pen'd the door of his goſpel.

CHAP. IX.
The Gentiles called the ſons of wrath, the enemies of God, beaſts, and ſo eſteemed by the Jews, yea, unclean beasts, the oppoſite compariſon betwixt the Jews and the Gentiles.

IN the Epiſtle to the *Epheſians,* Saint *Paul* [Page] call'd the Gentiles, *the ſons of wrath,* and reckoned himſelf amongſt the Gentiles, being the Apoſtle of the Gentiles, when he ſayes, *And we by nature are the ſons of wrath,* whether we conceive them to be the ſons of the firſt Creation, whom the Lord abhors, or whether we take them as oppoſite to the Jews, who by the Nature of their Election, are eſteemed *the ſons of love.*

The Gentiles likewiſe called the Enemies of God, in as much as the firſt Creation, which is Eleſh, is enmity with God; or becauſe the Gentiles, by a narural imbred hatred, are Enemies to the Jews: *Let all thy enemies periſh,* did *Deborah* ſing, who had deſtroyed the Gentiles, who were Enemies to the Jews and to God: but concerning the Gentiles, Enemies to God and the Jews, more at large in its due place.

Furthermore, that which is the chief diſgrace of the Gentiles, is, that they are compared every where to Beaſts in ſacred Authors; and are accounted Beaſts, beneath men, by reaſon of that great oppoſition, by which the Iews are accounted Gods. The 22 *Pſa.* thus complains of the [Page] Nations who had aſſaulted *Iſrael, Many Bulls have encompaſſed me, fat Bulls have beſet me, they opened their mouth upon me, like a ravening and a roar-Lion.* (Pſalm 57. *Deliver me from the Lion's*

whelps, the ſons of men, whoſe teeth are weapons and arrows. Yea, the 74 Pſalm called the Gentiles *Beaſts, Give not the beasts ſouls that truſt in thee:* that is, Deliver not the Jews who acknowledge thee to be the God of the Iews to the Gentiles their enemies, who neither know thee nor acknowledge thee: to which apply, that of *Baruch* Chap. 3. *Where the Princes of the Nations ſhall have dominion over the beaſts of the earth,* that is, over the Gentiles, their flocks and their people.

There is a remarkable place to this purpoſe, in *Iſaiah* Chap. 3. *Thou are made honourable and glorious in my eyes,* ſaid God to the people of the Jews, *I have loved thee, I will give men for thee, and Nations for thy ſoul.* That is, I will expiate and redeem thee by the death of men and people, that is, of the Gentiles, whom like Beaſts I will ſacrifice for thee. There could be no thing granted to the Jews more honourable and glorious than that honour and glory to become honourable and glorious before the eyes of God. As likewiſe, the Gentiles are numbred among the Beaſts and Creatures walking upon the Earth, in the ſame Chap. *Iſaiah* 24. *So ſayes the Lord who created the heavens, giving breath to the people upon the earth, and life to them that tread upon it.* The people walking there upon the earth, is indifferently taken for men and beaſts: for [Page] which cauſe, the Gentiles are called *a people, not a people, Deut.* 32. *I will provoke you by a Nation which is not a Nation, and a people which is not a people:* in which words, *Deuteròn […]my* meant the Gentiles; as alſo: the men of the firſt Creation, who were properly in flocks, like Cattle, nor made up in Cities, and Civil Societies of men.

The Jews did not value men by their reaſon, but by their underſtanding: I ſay, by that intellect by which the true knowledg of God is gained, which is above reaſon; by which the manifeſtation of the Divine Law was given to the Jews, and by which the granting of the Spirit of Chriſt was revealed to the Jews. Hence that famous promiſe to *Iſrael,* Pſalm 32. *I will give thee underſtanding, and inform thee in the way wherein thou ſhalt walk.* Then immediately after a Precept given to the Jews. *Be ye not like to horſes and mules, which have no understanding.* And cettainly, Divine underſtanding makes all men quite different from brutes. Which although men have excellent beyond horſe and Mule; yet have they it in a manner commune with horſe and mule, ſo really did the Jews believe, that the Gentiles were not men, becauſe they thought them altogether deſtitute of the knowledge of God.

But you ſhall likewiſe finde the Gentiles reckoned amongſt the unclean Beaſts, *Mat.* 15. *It is not good to take the bread of the children, and throw […]t to the dogs,* ſaid the Lord to the Gentile a Ca […]aanitiſh Woman. In which, the Jews are the *ſons,* and the *dogs* the Gentiles. The Lord [Page] meaning ſo likewiſe, ſaid to his Diſciples, Jews, *Gave not that which is holy to dogs, nor caſt your pearls before ſwine;* That is, be […]ow not that which belongs to the ſanctified Jews upon the Gentiles, whom the Evangeliſt here call *dogs* and *ſwine:* It is meant, that the Apoſtles ought to preach the Goſpel to the Jews firſt, before they addreſſed themſelves to the Nations. Laſtly, it is excellent which the Lord adviſes us, *Luke* 12. *God,* ſayes he, *caeres not for the ſparrows or the crows* which are ſaid of the Jews and the

Gentiles; whom God ſhould eſteem and care for without any difference is here meant by the *unclean ſparrow […]* the Jews, the *foul Crows* the Gentiles.

The Gentiles are eſteemed unclean by th […] Jews, *Acts* 10. where Saint *Peter* ſayes thu […] *You know how abominable it is to a man, who is a I […] to enter into a ſtranger, But God hath ſhewed me to ca […] no man common or unclean.* For the Angel ha […] ſaid ſo to Peter. *What the Lord hath cleanſed, […] not thou call common.* Before then that the Lor […] purified the Gentiles, that is, before Chriſt […] death, the Gentiles were common and unclean […] but after the death of Chriſt, and after that God had purified the Gentiles, it was not lawfull to call any man common or unclean.

But that I may comprehend in brief what […] have ſpoken here of the Iews and the Gentiles and to ſhow that in ſtock and nature the Gentil […] were different from the Iews: let us imagine […] our ſelves, the Gentiles every way oppoſite […] the Iews. The Iews by their Election and Creation placed in the degree of Gods, the [Page] Gentiles in their Creation thought meer men; the Iews the ſons of God, the Gentiles the ſons of men; the Iews holy, the Gentiles wicked and ungodly; the Iews juſt, the Gentiles ſinners; the Iews wiſe and underſtanding, the Gentiles fooliſh and unwiſe; the Iews great and high, the Gentiles low and ſmall; the Jews rich, the Gentiles poor; the Iews ſons of love, the Gentiles ſons of wrath; the Iews friends, the Gentiles enemies; the Iews thought clean, the Gentiles unclean, and raiſed of unclean beaſts.

But if ſometimes we likewiſe read the Iews called ſimply men; as alſo, ſons of men, wicked, impious ſinners, unwiſe, unworthy ſons of wrath, enemies, unclean beaſts, and ſo ſtigmatized, theſe Iews muſt be underſtood ſuch as had fled over to the Cuſtomes of the Gentiles, which as the firſt *Pſalm* ſpeaks, *Have departed to th […] councel of the ungodly, had ſtood in the way of ſinners, and not in the Law of God.* Of Iews, *who called themſelves Jews, but were not, but of the Synagogue of Satan,* ſuch as they are called, Chap. 2. of the *Revelations.*

CHAP. X.

The Jews form'd by God in Adam. The Gentiles created by God. And created by the word of God, as other creatures; as alſo on the ſame day when other creatures were created. The Jews peculiarly form'd by the hands of God. God call'd the faſhioner of the Jews. Adam first Father of the Jews. The Jews are call'd the ſons of Adam.

THe Jews are the Sons of God by election and fabrick. By election, which was a myſtical generation. By fabrick, which is nigher to Nature. God form'd the Jews in *Adam,* as he took them in *Abraham* and led them into *Canaan,* of whom *Iſaias* in the 41 Chapter, *And thou Iſrael, my ſervant, the ſeed of Abraham my friend, ſince I took thee from the furtheſt parts of the earth, and took thee from far.* God brought the Jews into the Holy Land in *Abraham,* by that myſtical promiſe by which he gave that Land to *Abraham,* the firſt Father of the Jews, and promiſed it with an Oath to his ſeed. In which reſpect, *Abraham,* by the right of the Promiſes, is fitly call'd the firſt Father of the Jews. God form'd the Jews in *Adam,* when he form'd *Adam,* the firſt Father of the Iews, and made him, in the faſhioning of him, the firſt Author and Father of them. Wherefore God was call'd the *faſhioner of the Jews,* Iſa. 45. *Thus ſaith the Lord, the holy one of Iſrael, the faſhioner of him.* God was the faſhioner of *Iſrael,* [Page] becauſe he was the faſhioner of the firſt Father of them, whom he made of the clay of the earth. Wherefore God is ſaid in *Deut.* 26. *To have made the Jews higher than all the Nations he had*

created. For God had firſt created the Gentiles, and the men of the firſt creation; then form'd the Jews, the ſons of Promiſe, and the ſecond creation.

It is worth our taking notice, that the men of the firſt creation, (who, according to my ſuppoſition, are Gentiles,) as alſo the whole world, were created *by the word.* The firſt Chapter of *Geneſis* hath this expreſly; which is the Chapter of the creation. *And God ſaid, Let us make man according to our own Image.* He ſaid, *Let us make.* And by his word he made him. But not by his word, but of wrought clay, the Lord made *Adam, Gen.* Chap. 2. Which Chapter peculiarly handles the creation of *Adam,* and the framing of the Jews in *Adam.* Whoſe Hiſtorie *Moſes* being about to write, began it from the duſt of *Adam;* the firſt father of the Jews, as is uſual amongſt all Hiſtoriographers who write the Hiſtorie of their Nation, to begin from the firſt Authors of them.

And God made Adam *of the duſt of the earth,* ſaith *Gen:* Chap. 2. He did not create *Adam* by his word, but made him with his hand out of the duſt of the earth. That duſt of which the Lord fram'd *Adam, was as the clay in the hand of the Potter,* as *Ieremiah* ſpeaks to this purpoſe. Whereſore you ſhall find it written in the 45 Chapter of *Iſaias,* now mentioned. *Ask the things to come of my ſons, and command me concerning the work of my hands.* Where the ſons of God, and [Page] the work of Gods hands, are clearly the Jews. I know it is written in the ſame *Iſaias, My hand hath laid the foundation of the earth, and my right hand hath meaſur'd the heavens.* As alſo Chap. 19. *The Aſſrrian is the work of my hands.* But you muſt underſtand, where you read that

the hand of God was us'd in the creation; that phraſe is there uſed according to the force of the Hebrew tongue, for the force and power of God, which is the word of God. And in that regard, the word of God, who is the Son of God, and who is the only force, power, and great ſtrength of God, is not only call'd *the hand of God,* but *the arm of the Lord;* which I muſt in another place more exactly examine. But where the hand of God is aſcrib'd to forming, and as it were to the Potter, they are meerly taken for the hands wherewith he, as a Potter, moulded the clay, and made the work. Therefore, in the ſame ſence as the Lord is called *the faſhioner of the Jews,* Iſa. 54. in the ſame ſignification the Jews are truly and properly call'd *the work of the hands of the Lord,* in the ſame place and the ſame Chapter.

Certainly *Adam* in the genealogie of Chriſt is call'd the firſt, and the Father of the Jews, where Chriſt is deriv'd from *Adam,* in the third Chapter of the goſpel according to St. *Luke.* Where take good notice, that *Adam* the firſt author, the firſt Father of the linage of the Jews is called *the ſon of God.* For it is ſaid about the end of that Chapter, *Who was the ſon of Enos, who was the ſon of* Seth, *who was the ſon of God.* Adam then was [Page] the ſon of God. By that faſhioning, and for that reaſon, becauſe being made of the duſt of the earth, he was the work of his hands. For which reaſon all the Jews deſcended from *Adam;* that is; the ſons of *Adam,* made by God, and the work of his hands in *Adam,* are calld the ſons of God. But why may I not likewiſe call the Jews the ſons of *Adam,* ſince they are alſo called the ſons of *Jacob,* the ſons of *Iſaac,* the ſons of *Abraham?* I ſay, for

the ſame reaſon as *Adam* was the Father of *Abraham, Iſaac* and *Jacob.*

The Jews by name are call'd the ſons of *Adam,* Pſalm 58. *If you truly ſpeak juſtice, and judge rightly, ye ſons of* Adam, *for ye work wickedneſſe in your heart, and your hands work injustice upon the earth.*

The Kingly Prophet in this place reproves the Jews, whom according to the Hebrew text, he calls *the ſons of* Adam, becauſe profeſſing juſtice with their mouths they judg'd wickedneſſe, and in their heart and affections wrought the wickedneſſe of the Gentiles. Which reproach you ſhall often find caſt upon the Jews. Such is that of *Iſay* 49. *This people draw nigh to me with their lip, but their heart is far from me, and they have worſhip'd me according to the command of men and doctrine;* that is, they have worſhip'd me according to the order, commands, and doctrine of the Gentiles. The ſecond reproach caſt upon the the Jews in this Pſalm, is, *That their hands wrought wickedneſſe upon earth.* Which earth is to be underſtood that choice holy earth, and *Land of the Saints,* that is, of the Jews, *Iſa.* 26. [Page] It was a great crime in the Jews that they had wrought injuſtice, but a greater crime, that they had wrought it in the land of the Lord, which was elect and holy, which *to fill with iniquity,* as *Ezekiel* 8 Chap. ſpeaks, was to provoke the Lord. Hence that laid upon the Church of the Iews, *Thou haſt polluted the land with thy fornications and wickedneſſe;* which in another place he call'd *to defile the earth.*

Here the Iews are underſtood by the ſons of *Adam,* who ſpake juſtice with their mouthes, but judg'd wickedly and wrought iniquities in their

heart, and fram'd injuſtice in the Land holy and elect, which is as much to the Iews, as to live like Gentiles. And *David,* to deterre the ſons of *Adam,* the Iews, from ſuch deeds of the Gentiles, ſhows them what the Gentiles were, and what puniſhment they were to expect for their wickedneſſe in the ſame Pſalm, and in the next words, *They erre,* ſay they, *being ſinners from the womb; they are ſinners from their from their nativity; they have ſpoken falſe things:* which read thus in that place, That he meant, *they were ſinners from the womb,* in the ſame ſenſe as St. *Paul* ſpeaks of the Gentiles, Epheſians 2. *Sons of wrath by nature;* for by nature, is the ſame as from the womb. It is added, *they have ſpoken lies,* which could be only aſcribed to the Gentiles. For the […]ons of *Adam,* that is, the Iews, are here ſ […]eaking *juſtice, and truly. If you truly ſpeak juſtice, ye ſons of Adam.* Yea, truth was granted to the Iews, according to that of *Micah,* Chap. 20. *Thou ſhalt give truth unto Jacob.* [Page] That truth was the law and juſtice of God, For which cauſe the Iews, who had the Law of God, were called a *juſt Nation, and obſerving truth.* On the contrary, underſtand the Gentiles by thoſe, *who spake lies,* according to that of the 5 Pſal. *In the mouth of the Gentiles there is no truth.* And again, *Ye ſons of men, why wander ye in vanity, and follow after lies?* And in the 62 Pſalm, *The ſons of men are vain and light in the ballance.* Vain and Lyars are joyn'd together. And when St. *Paul* writes in the firſt of the Romans, *That all the creation is ſubject to vanity:* Underſtand the firſt creation, which of it ſelf is vain, flying, and like a firſt dream. Wherefore, Nature her ſelf being bad, made thoſe of the firſt creation *lyers, and wicked.* Therefore the Iews who truly ſpeak juſtice, are

the ſons of *Adam,* The ſinners the Gentiles, who ſpake lyes.

CHAP. XI.
The Jews are called by Moſes the ſons of Adam. The 32. Chap. of Deut. is explained. And Iſaiah and Hoſeas of Adam the first Father of the Jews. The Gentiles called strangers, the Jews a kinde of men diſtinct in ſpecies from the Gentiles. The Gentiles earth-born. The Pſalm 49. is explained. Abraham had ſervants born in his houſe, and alſo bought, who were not of his ſtock, that is, of Adam. Who are the ſons of men? who is the ſon of man? The difference 'twixt the brethren of the Jews, and other ſtrangers.

THere is a remarkable […] place, *Deuteron.* [Page] 23. which is the ſong of *Moſes,* in which the Jews are prophetically reſtored into their Land, and are ſeparated from all the People and Nations: but the people and the Gentiles ſeparated from the Jews) And whom the Jews, being in the midſt of them, ſhall ſometime ſeparate) are placed on this ſide and that ſide, bordering upon the Jews, where *Moſes* ſayes, *The moſt high divided the Nations, when he ſeparated the ſons of Adam, he appointed their bounds according to the number of Iſrael:* or, which is the ſame, according to the twelve Tribes of the Jews, which is the number of the ſons of *Iſrael.* And in the 54 Chap. *Behold, a ſtranger ſhall come, who was not with me: and he who was a ſtranger to thee, ſhal be joyned to thee.* The Gentiles ſhall adhere and be joyned to the Jews, ſhall be neer to the Jews, and neer to the borders of the Jews, but ſhall [Page] not be mixed with them; which obſerve, for that

was openly decreed and promiſed, *Deut.* 33. *Iſrael ſhall dwell with ſecurity and alone,* that is, undefiled with the mixture of the Nations; which is not yet, but that it ſhall be, we ſhall ſhow in its due place.

Moſes gave this reaſon of the ſeparation of the Jews from the Gentiles in the ſame ſong, and in the words immediately following, *His people are the inheritance of the Lord, and his portion,* that is, Although in that day the Lord bleſs all the G […]ntiles, and in his ſecond Election make them partakers of his inheritance, although in that day, according to the promiſe made to *Abraham,* all the Nations be bleſſed in the ſeed of *Abraham.* Notwithſtanding the Jews who are the ſeed of *Abraham,* bleſſed firſt and before the Gentiles, ſhall be a better part and inheritance of the Lord, and ſhall be accounted to God as a peculiar inheritance: the moſt elect are ſet apart from the leſs elect, as Saint *Paul* ſaid, that he himſelf was *ſet apart* for a moſt elect veſſel, for the Goſpel of God, Chap 1. Epiſt. to *Rom.*

Further, theſe are applied to the Propheſ […]e of *Iſaiah,* and are expounded by it, Chap. 19. *In that day Iſrael ſhall be third, 'twixt Egypt and Aſſyria, a bleſſing in the midſt of the earth, which the Lord hath bleſſed Bleſſed be my people of Egypt, and the Aſſyrian the work of my hands, and Iſrael my inheritance.* Where note, That *Egypt* is beyond *Nile* and the gulf of *Arabia,* and *Aſſyria* beyond *Euphrates,* placed on the one ſide and on the other, borderers upon *Iſrael:* that *Iſrael* is [Page] placed in the third plece betwixt *Egypt* and *Aſſyria,* betwixt the Bounds of his Rivers: I ſay, obſerve, that *Iſrael* is placed in the third place betwixt the Egyptians & the Aſſyrians, as alſo,

that he is a bleſſing in the midſt of the earth, that Holy earth, which God is ſaid here to have bleſſed. Therfore we may here ſee the Egyptian and Aſſyrian placed on this ſide and that ſide, according to the number of the Sons of *Iſrael,* and placed neer the banks of the Tribes of the Jews. That the Sons of *Adam,* or the Jews, were ſeparated from the Egyptians and the Aſſyrians, betwixt whom being placed, they are parted from them by the Rivers *Nilus* and *Euphraies,* is briefly ſet down in that Geographick Table which is inſerted in the third Chapter of this Book. Therefore the Sons of *Adam* are ſet apart in the Song of *Moſes:* The Nations divided by interpoſition of the Jews, are the Egyptians and Aſſyrians, Gentile […].

The Jews are called the ſons of *Adam* upon the ſame account as *Adam* is called the father of the Jews, *Iſaiah* 43. God repro […]ing *Iſrael* in that Chapter for their ſin, objects this to him, *Thy father ſinned firſt.* Which the Prophet meant of the father of the Jews, and not of the Gentiles; for he ſpake onely to *Iſrael,* and for that reaſon he ſaid, *Thy father O Iſrael,* who was not likewiſe the father of the Gentiles: that firſt father of the Jews is without doubt *Adam,* becauſe there was no ſinner before him, nor none after him can be underſtood. But let us hear *Hoſea* the Interpreter of *Iſaiah* in the ſixth Chapter of his Propheſie where God layes the ſame reproach againſt [Page] the Jews, *They,* ſayes he, *have tranſgreſſed my Covenant as Adam did. Adam,* then as he was the Father of the Jews, ſo was he the Prototype of the Jews ſin, according to whoſe example, the Jews were ſinners begotten a ſinful by father tranſ-greſſed the Covenant of God: and as *Adam* is the

firſt Father of the Jews, ſo the *Jews* are all the ſons of *Adam:* as likewiſe *Adam* was the ſon of God, and derived from God, *Wo be to the Nations that riſeth up againſt my kinred. Judah* ſung when he had overcome the Nations, Wo be to the Gentiles, who riſe up againſt the Jews.

On the contrary, The Gentiles were called ſtrangers, who did not derive themſelves from God and *Adam:* to which ſtrangers and Gentiles, it was not lawful for the Jews to approach, *Act.* 10. *It is abominable to a Jew, to be joynedor draw nigh to a ſtranger,* that is, to a Gentile; beſides, they were called by the Jews ſtrangers, unknown, becauſe they were aliens, not onely from the Nation, but family of the Jews, nor were not onely received as brothers into the Holy Cities, *Epheſ.* 7. *The ſons of ſtrangers ſhall build the walls,* Iſaiah 60. and in the 61 Chap. *And ſtrangers ſhall ſtand up and feed their cattel, and the ſons of strangers ſhall be labourers and dreſſers of vines.* Which ought to be underſtood of the ſervants of the Iews, or their hirelings, to which adde, ſix hundred ſuch, which you may every where finde in holy Writers.

But not onely by kinred, and expoſition of kinred did God diſtinguiſh the Iews from the Gentiles, but would have them different in the ſpe- [Page] cies it ſelf. *He chuſed it for his inheritance, the kinred of Iacob, whom he loved,* Pſalm 47. Where obſerve, that the kin of the Iews is diſtinguiſhed from the kin of the Gentiles, whom God did neither love nor chuſe for his inheritance. Certainly, the Philoſophers make the brures a diſtinct ſpecies from men: and with the holy Writers the ſpecies of the Iews is diſtinct from that of the Gentiles, whom you ſhall every where read confuſely

mentioned with beaſts, and eſteemed beaſts in regard of the Iews, who by excellency are called men, or by a more excellent title are called *the men of God.* You ſhall finde the ſpecies of the Iews peculiarly made and formed by God in *Adam;* you ſhall finde the ſpecies of the Gentiles promiſcuouſly created with the reſt of the creatures in the ſame day of Creation, which is diligently to be obſerved, that a day did not diſtinguiſh them whom the nature of their Creation did not diſtinguiſh.

The Iews were properly and apart from all other things created the frame and work of the ſecond Creation in *Adam:* the Gentiles properly were the promiſcuous buds of the firſt Creation, together with all things elſe created, and the off-ſpring of that earth which likewiſe brought forth other creatures. Therefore did *David* call upon all Nations in theſe words; *Hear all you Natious, hearken all you inhabitants of the earth, and ye ſons of men. David* ſpoke palpable to the Gentiles, ſons of men, the Inhabitants of all the earth, whom he likewiſe calls born upon the earth [Page] to diſtinguiſh them from the Jews, who were not born upon the earth, or born from the earth, as the Gentiles, who were not created in the beginning of things, but form'd out of the clay in *Adam.* Furthermore, the Pſalmiſt comparing here the Gentiles to fooliſh beaſts, ſayes, They were made like to them who like beaſts were allotted to death, to eternal death, from which they ſhould not return to life, *their graves are their houſes for ever,* ſayes the Pſalm, as alſo in the ſame place, *they ſhall not ſee light for ever:* likewiſe *David* diſtinguiſhes the Jews from them in the ſame Pſalm, in which he exhorts them not to

fear thoſe beaſts born upon the earth, who ſhould ſometime be governed by the Jews, *The juſt ſhall have power over them in the morning:* the juſt are the Jews, of whom we ſpoke before: that power of the Jews upon the Nations, as alſo, that morning, ſhall be expounded in their own places. This Pſalm has given us a reaſon why the Iews ought not to fear theſe earth-born Gentiles of the firſt Creation, in the words following immediately, *Their help ſhall grow old in the grave from their glory; but God ſhall redeem my ſoul from hell. David* mixes his ſoul with the ſouls of the Iews: none of the Gentiles, ſayes he, ſhall redeem his ſoul; God ſhall redeem the ſouls of the Iews, when he ſhall receive the Iews, or at ſuch time as he ſhall receive the ejected Iews: the Gentiles ſhall riſe to eternal death, or, which is the ſame, they ſhall die eternally by the fate of their Creation: the Iews ſhall riſe again to eternal life, or, which is the ſame, they ſhall live [Page] eternally by the prerogative of their regeneration. Therefore let the Jews, who ſhall receive eternal life, little regard the Gentiles, deſtind to eternal death.

So farre were the Gentiles different in relation and kindred from the Jews, as thoſe divers *ſpecies* of creatures in unknown Countries are from thoſe which we know: ſo likewiſe were there more Nations unknown to the Jews, than were known; that is to ſay, in thoſe Countries which the Jews knew not: Nor were theſe Nations only unknown to the Jews, but likewiſe to their Fathers. I ſay, to their Fathers who were deriv'd from *Adam:* Which God having a regard to, threatens the Jews, Deut. 28. *The Lord ſhall lead thee and thy King to a Nation whom thou and thy*

fathers knew not. He ſays thy Fathers indeterminately, in which are comprehended *Adam* himſelf, the firſt Father and clay of the Jews. Therefore all Nations were not known by *Adam,* and the poſterity of *Adam,* the Fathers of the Jews according to *Moſes* himſelf, yea, were utterly unknown. But men are not ignorant of their own Off-ſpring. Nor had theſe Nations been unknown to the Jews, if they had been deriv'd from them or their fathers. But theſe Nations unknown to the Jews, and their anceſtors, were probably thoſe of *America,* the Southern, and the *Greenlanders,* and the reſt, to which neither the Jew, nor the reſt of the Gentiles as yet had acceſſe, To this adde what is written concerning the King of the Jews, Pſalm 18. *A people whom I know not ſhall ſerve me,* and expound and conjecture in [Page] this Pſalm, as in *Deuteronomy.*

And that by a moſt indubitable truth I may clear it, that the Gentiles were different in kinred and their firſt original from the Jews, take good heed to that which God ſays to *Abraham,* at which time he enjoyns circumciſion to him and all his houſe, Gen. 27. ſays he, *The ſervant born in thy houſe, and bought with thy money ſhall be circumciſed, and whatſoever of your own linage;* that is to ſay, whatſoever is not of the ſtock of *Adam,* who was the ſtock of *Abraham.* The ſtrangers were ſprung from another ſtock, then either *Adams* or *Abrahams.* Nor will it be an ill ſuppoſition, to take here for the linage of *Abraham, Abraham* himſelf, as he is taken for the father, and the Jews, with a regard to the promiſes made to *Abraham,* the firſt of all the Jews; in which ſenſe he is called the firſt and the linage of the Iews, the firſt Chapter of *Matthew,* which is the genealogie of Chriſt. And

that thou maiſt know, & grant thy ſelf, that the linage of *Abraham* in this place is to be recall'd to *Adam* the father of *Abraham,* read what is written in the end of that 17 Chap. of Geneſis. *And all the men of that houſe, as well born at home, as bought with money, and ſtrangers were circumciſed. Abram* then had domeſticks his own Country people, and thoſe which were born in his houſe: that is to ſay, of of the ſame ſtock of *Adam,* as he was born; as alſo thoſe that were bought, who were of another ſtock and linage different from that of *Abraham,* and who had not their original from *Adam,* the ſtock of [Page] *Abraham,* or which is the ſame with *Adamits,* whom notwithſtanding *Abraham* is ſaid to have circumciſed, as if they had been *Adamits,* and of the ſtock of *Abraham.*

The ſtock and originals of all Nations is confus'd and unknown for this reaſon; becauſe thoſe created from an unknown beginning, and innumerable ages ago upon all the earth, propagation ſtill increaſing, by which they were throng'd one upon another, as likewiſe by manifold conjunction in which they were mingled one among another, deſtroyed and confuſed the knowledge of their firſt beginnings. But no ſuch thing happened to the Jews. For their proper and certain original and ſtock is in *Adam,* from a beginning very well known, and not very far diſtant, and deriv'd by a continual line to theſe days, by a line as yet different from the Gentiles. We have *Joſephus* a Jew himſelf, and a moſt acute Writer of the affaires of the Jews, witneſſe of this truth: where againſt *Appion* he aſſerts the proper original of his own Nation, which he there calls a conjunction,

and which in his Jewiſh antiquities he likewiſe derives from *Adam.*

The Gentiles, who according to my ſuppoſition were originally created in all the earth, are call'd almoſt every where *ſons of men;* becauſe they had their ſtocks and originals, not from one man, but innumerable fathers of the firſt creation. But *the ſon of man* ſimply ſo called, was a Jew, who is likewiſe called *the ſon of* Adam, and the ſon of *Iſch;* that is to ſay, the ſon of *Adam,* the [Page] firſt father of the Jews, and only author of that Nation, who is called *Iſch,* a man by way of eminence, and his Wiſe called *Iſcha,* Gen. 2.

The common opinion is, that the Gentiles ſprung from the Jews which fell over to the Gentiles; as for example, That ſome ſprung from *Cain,* who diſhinherited himſelf: from the ſons of *Cham,* whom *Noe* curſed: from the ſons of *Iſmael,* the Baſtard: of the ſons of wicked *Eſau;* but every one ought to know, thoſe ſort of Jews were never accounted Strangers and Gentiles, but Jews, and brethren of the Jews; of which *Moſes* is an eminent witneſſe, where he ſpeakes of thoſe that were fit to be denizen'd amongſt the Iews. *Thou ſhalt not,* ſayes he, *loath the* Edomite, *becauſe he is thy brother, Nor the* Egyptian, *becauſe thou waſt a ſtranger in his land.* Here obſerve, that the *Edomites* having loſt their liberty by falling off from the ſons of *Adam,* are again reſtored, as brethren of the Jews, and of the ſame deſcent. And the *Egyptians* admitted as fellow citizens (who had been their entertainers) as ſtrangers, being of the ſtock of the Gentiles. *Moſes* likewiſe underſtood the *Edomites* to be the brethren of the Jews, when he ſent Meſſengers to *Edam,* to tell

them, *Thus ſaith thy brother Iſrael,* Numb. Chap. 20.

The *Iſmaelites* are alſo reckon'd amongſt the brethren of the Jews, as they are the ſeed of *Abraham,* Gen. 21. *I will make the ſon of thy handmaid a great Nation, becauſe he is thy ſeed.* You may ſay the ſame of the *Moabite […]* and *Ammonites;* the ſeed of *Lot,* being ſprung of the ſame ſeed. *Thare* the father of *Abraham;* and [Page] imagin the ſame of the ſons of *Cain* and *Cham,* who departed, and were ſtrangers from the Iews, as being notwithſtanding of the ſame ſtock.

All the Jews are called brethren, becauſe likewiſe deriv'd from *Adam,* and all begoten of *Adam.* But the Gentiles were neither brethren amongſt the Iews, nor thought the brethren of the Iews; for all of them were almoſt of divers fathers, becauſe men innumerable were at firſt created, for which they were call'd *ſons of men,* to diſtinguiſh them from the Iews, who were all the ſons of *Adam,* and therefore were call'd *ſons of men.* The Gentiles were not numbred amongſt the brethren of the Iews, becauſe they were eſteem'd aliens, ſtrangers of a diverſe ſtock from the ſons of *Adam, Thou canſt not make one King who is of another stock, but only thy brother;* ſays God to the Jews, Deut. 17. that is to ſay. thou canſt not make a Gentile, who is not thy brother, thy King; *but him ſhalt thou appoint whom God ſhall chuſe of the number of thy brethren;* that is to ſay, of the Jews, which is ſet down in the ſame place.

Therefore, let us reſolve that the Gentiles are different in ſtock and original from the Jews, which I was to prove.

The Third Book of this SYSTEME OF DIVINITY

[Page]

CHAP. I.
The original of the Gentiles is proved to be different from the original of the Jews, out of Geneſis. The Gentiles were created in that creation which is mentioned Chap. 1. All creatures and all men male and female were created on the ſixth day of the creation, as plants, trees, and fleeing fowls, upon their own days through all the world. Why upon that day one man, and he alone, from whom all ſhould ariſe, was not created.

BUt go to, that I may leave nothing un-eſſay'd that may conduce to the clearing of this famous Argument. I'll prove out of *Geneſis* it ſelf, that the Gentiles are different in ſtock from he Jews, which being underſtood it ſhall appear […]leares, th […]n the Su […], That […] of [Page] the firſt […] […] […]

But indeed, to read, that which […]erlwaded by your Ottin […]on […] of […] with ſuperſtition, you dare, nor will not underſtand, is not to read it. Here […]en […] of ſuch P […]it […] as in holy myſteries is entertained, and betake my ſelf to that Faith which is the Siſter of a good Under-ſtanding, and which loves right Re […]ſon. Hen […]e then, thoſe ill contriv'd, and ill hanging together miracles, which ſuch fain to themſelves, who uſe to have their recourſe to needleſs Faith and the power of God, not neceſſary in ſuch caſes, when there own reaſon is weak. This they gain, that without choice, believing every thing, no body believes them in any thing; for where reaſon is abſolutely weakened, there Faith is quite

deſtroyed, eſpecially in thoſe things where there is a natural, rational, or hiſtorical connexion: ſuch as are related in the firſt Chapter of *Geneſis,* of the Creation of the firſt men, of the framing of *Adam,* and of the framing of *Eve* his Wife, as alſo of *Cain* and *Abel,* brothers: the chief heads of which I ſhall only touch here.

It is clear then, from the beginning of *Geneſit,* in that ſixth day wherein the earth brought forth all Creatures, *That God upon the ſame day […] man and created the male and femal […]. […]* Oeneſis ſpeaks here of the ſpecies *[…] them,* and relates the individuals, *Mate and Pemale:* he declares, that every Male was created with the [Page] Female, for the Male and Female are taken for one man: for he manifeſts that without interruption and by one action and the ſame tenour of creation, man were created by God, Male and Female, they two being one man: but *Geneſis* called that one man, being Male and Female, *Adam:* for if the Scripture at any time has occaſion to mention one man indifferently, or all mankinde, it uſes to expreſs them all in the ſame word, by the proper name of *Adam.*

Moreover, for the ſame reaſon as the earth brought forth graſs and trees and all things were enlivened; I ſay, as all things were created according to their own ſpecies and in their own dayes, in the ſelf-ſame progreſſive Creation upon the whole earth, whether known to our Fore-fathers or but lately, or not yet known: According to the ſame Analogy of Creation, we muſt believe, that men were made by God Male and Female in one day, with an uninterrupted Creation, and upon the whole earth, and that there was no place in the whole earth w^{ch} brought forth graſs, foſtered

trees & cattel, which before the ſixth and laſt day of the abſolute Creation had not its own men and its own Lords. Beſides, theſe things were certainly created to ſerve man their Lord, ſpeaking in *ſpecie,* or men their Lords, mentioning the individuals: and God would have ſeem'd to have created ſomething in vain & inconvenient, if upon that ſame day, when he ordained theſe things for the ſervice of men, he had not created men at the ſame time, who had either uſed them, or might have uſed them whereſoever they [Page] were.

But if we affirm *Adam* to be the firſt and the onely man by whom afterwards the colonies of men were drawn out and diſperſed over the earth, to what purpoſe in that vaſt ſpace of time in which the whole earth muſt needs receive its people from one man: I ſay, to what purpoſe ſhould the Countries of *Meſopotamia,* the *Antipodes,* bring forth graſs and herbs? for what Lords uſe, ſhould the fruit have hung upon the trees in thoſe Countries? the cattel of, them whom ſhould they have helped? being meerly created for that purpoſe to help men: for either in that long ſpace of time, you muſt confeſs that they were created in vain, or created to an uſe that God had never appointed them for, or elſe, that men were there created to make uſe of them.

The world was created in the beginning every way perfectly adorned, every way perfectly good, every way perfectly fair: But the World had been created in the beginning every way without ornament, every way imperfect in fairneſs, every way imperfect in goodneſs, which is a ſin to think, if all the places in the earth had at firſt wanted their own men. The earth had been deformed if it

had wanted graſs, trees, and creatures; but they had been abſolutely deformed indeed, if they had wanted at the beginning their comlineſs and ornament, their men, for whom the earth was created, and all that therein is; and if the ground had wanted Tillers, as it requires.

What was the intention of God in the Creation of the world, is found by God's Decree in the [Page] preſervation and Government of the World. It is written, *Exod.* 23. That God when he led *Iſrael* out of *Egypt* to lead them into the Land of *Canaan* did thus provide for him, *I will not throw ont the people of the Land of* Canaan *before thy face, leaſt the Land become waſte, and wild beaſts multiply againſt thee: I will by little and little drive them out of thy ſight till thou be encreaſed, and poſſeſs the Land.* That is likewiſe written in *Deut.* 7. theſe words, *The Lord ſhall conſume theſe Nations in thy ſight by little and little: thou canſt not overthrow them at once, least the wilde beaſts encreaſe againſt thee.*

Here is a two-fold condition why God would not in one year, and at one puſh, throw out all the Nations of the Land of *Canaan,* in whoſe place he was to ſettle the Jews. The firſt was, becauſe he would not have that earth, which he was about to bleſs, to become ugly and ill-favoured; for there is horror, not comlineſs in deſolation, yea, ſolitarineſs is a mark of curſing. Therefore did the Prophet weep when ſhe was curſed, *Why doſt thou ſit a ſolitary City, that was full of people.* And afterwards, *All the comlineſs of* Sion *is departed from her: her Princes, her young men, and her virgins are gone into captivity.* And *Iſaiah* ch. 64. *The city of the holy one is laid waſte, Jeruſalem is deſolate.* The ſecond caution was, Leſt the Beaſts

ſhould grow and multiply in *Canaan* againſt the people of God. The firſt caution was, for comlineſs; the ſecond for ſecurity. God would not, as h […] might eaſily have done, quite deſtroy the Nations of *Canaan;* but drive them out by [Page] little and little, till the people of the Jews might encreaſe, and that Land might have its ful number of its own men, which ſhould be the glory of the earth. The Lord would have his people encreaſed to a full and ſufficient number of inhabitants, which ſhould be able to defend themſelves from the beaſts of *Canaan,* and ſecure the people.

But if God had a double caution in this caſe for the comlineſs and ſecurity of the Land of *Canaan* alone, although the Jews then abounded in number, and were grown to be many hundred thouſands, What care ſhall we think God took in the Creation of the World, for the comlineſs not onely of one Land, but alſo of the Lands of the whole World, leſt they ſhould be made deſolate, if he had created one man and one Woman from the beginning in the earth. And if God would not expoſe many hundred thouſand Jews to the beaſts of one Land, ſhall we think, that he would expoſe one ſingle man and woman to the heaſts of all Lands? Certainly, if the beaſts of the Land of *Canaan* had been ſo much multiplied againſt ſo many hundred thouſand Jews that dwelt in't: much more ſhould they have been multiplied againſt *Adam* and *Eve,* being alone upon the whole earth.

CHAP. II.
Adam was created apart from other men in that creation which is mentioned Gen. 2. Adam was thefirſt and father of the Jews, not of all men. The framing of Adam was altogether different from the creation of the firſt men. Eve could not be created the ſame day as Adam was made.

THe author of *Geneſis* having abſol […]'d in the firſt Chapter the ſix dayes of the creation, begins the ſecond Chapter from the ſanctification of the Sabbath, which was the ſeventh day, and rehearſes what he had ſaid in the firſt Chapter of the creation: of the whole of which there was no more to be related. But becauſe the nation of the Jews was ſeparate and ſet apart from all the Nations of the earth, being elected by God, *That it might be to him a peculiar people of all the nations upon the earth,* which we prov'd our of the 7 of *Deut* Therefore the author of the Pentateuch, who was himſelf a Jew, whoſe end it was to write the original, the deduction, the Laws and Chronologie of his own Nation apart from the creation of the whole world, and of all Nations, begins the particular framing of the firſt Jew, from whom that peculiar and choice Nation was deriv'd; that is, of them by whom ſalvation ſhould be communicated to all Nations in Chriſt, as to all Nations had come perdition from *Adam.* [Page]

And God fram'd Adam, Gen. 2. *Man,* that is, *Adam;* But becauſe this Narration begins with *and,* it is ordinarily received as a more ſpecial explanation of the creation of that man in [Page]

his kind of whom *Moſes* ſpake in the Ch. 1. *Let us make man.* But they heed not that the particle *and* in the Hebrew is the introduction of a new matter, not a continuation of that which was mention'd before: ſuch beginnings of Narrations you ſhall every where meet with in ſacred authors; yea books beginning with *and,* as Ezechi […]l. *And it came to paſs in the thirtieth year.* And *Jonas: […] the word of the Lord came to Jonas.* Hence is it chiefly prefum'd, that this framing of *Adam* was not that which is mentioned in the former Chapter of *Gen.* Becauſe it is granted by all, that […]ha […] firſt creation in the firſt Chapter; which accoring to my ſuppoſition, was the creation of the firſt men, was compleated mone day, the ſixth and the laſt; as is ſet down in the firſt Chapter. But it is impoſſble, that all thoſe things which are ſet down in the ſecond Chapter, could have been tranſacted in that time which is receiv'd from morning to evening. Therefore much leſſe in the half of that ſixth day, in which God firſt oreated all creatnres, then man. Let us tell every minute in which God was pleaſed to declare that all his works were perform'd with time, though he could have done them without time, We ſhal find no ſuch thing in the firſt creation of men, nor the action of the creation of male and female interrupted, as it is a long ſpace betwixt the forming of *Adam* and *Eve.*

It is firſt ſaid, That God created Adam *of the clay of the earth:* Where obſerve, that God, who[Page] in the firſt Chapter created man not ſimply of the earth, but of that firſt matter of which he made the earth; in this ſecond Chapter fram'd *Adam* of the duſt of the earth. Obſerve that God, I ſay, who was in the firſt Chapter the Creator of man, was

in the ſecond the framer of *Adam.* For which cauſe God is alſo the framer of the Jews▪ Iſa. 45. *Thus ſays the Lord, the holy One of Iſrael his maker.* The maker of *Iſrael,* becauſe the maker of *Adam,* the firſt Father of *Iſrael.* But of this enough already.

Secondly, it is ſaid, *That God breath'd upon the face of* Adam *the breath of life.* Thirdly, *He led him into Paradiſe.* Take good notice of theſe words of *Geneſis. God had planted from the beginning a Pa […] adiſe of pleaſure, wherein to place man.* Underſtand by that beginning, not of that time in which God made *Adam,* but of that beginning long before, which is ſpoken from the beginning of the firſt Chapter of Geneſis: *In the beginning God created the heaven and the earth.* In which he likewiſe created men in their kind, who from the beginning did inhabite that earth. Certainly, if this *Adam* had been he who was created in the beginning, three dayes after the earth was created, *Geneſis* had not ſpoken of this *Adam* whom the Lord carryed into Paradiſe, *God had planted Paradiſe from the beginning:* Nay rather upon the *third day* he made Paradiſe; for the third day dry land appeared, and Paradiſe was planted, and the ſixth day man was created in his kind.

Fourthly, it is written, that God gave this [Page] *Adam* laws, what he ſhould eat, what he ſhould not eat, what he ſhould doe, what he ſhould ſhun. Obſerve here narrowly no Law given to the men of the firſt creation, which is related in the firſt Chapter of *Geneſis:* and no tree forbidden them. *And God ſaid, Behold I have given you every herb bearing ſeed upon earth, and all trees which have in them their ſeed, according to their kind, that it may be to you for meat.* The tree of knowledge of

good and evil was forbidden *Adam,* the firſt man of the ſecond creation, which is mentioned in the ſecond Chapter, *Thou mayest eat of every tree in the garden; but of the tree of the knowledge of good and evil thou ſhalt not eat; For in the day that thou eateſt of it, thou ſhalt dye the death:* But thoſe being divers ordinances, argue different times. Fifthly, the Scripture ſtammeringly ſhews us, That God had learn'd, as it were by experience, in a certain time paſſed, That *Adam* being without a helper, had neither till'd, nor conveniently kept the Garden. Therefore God ſaid, *It is not convenient that man ſhould be alone. Let us make him a helper like unto himſelf.*

Sixthly, *God brought to* Adam *all the creatures of the earth, and all the fowls of heaven.* Which it is not likely he did in half a day. For thither muſt the Elephants come from the furtheſt parts of *India* and *Africk,* who are of a heavy and a ſlow pace. What ſhall I ſpeak of ſo many ſeveral *ſpecies* of creatures and fowls, unknown to our Hemiſphere, who muſt ſwim ſo much Sea, paſs over ſo much Land, to come from *America* to *Meſopotamia,* and there receive their names. [Page]

Seventhly, *He ſaw what he would call them. He ſaw;* that is, that he took notice that he ſhould fitly call every one of them, and in every name he diſputed with himſelf; that is, he had thoſe operations of mind which are diſtinguiſhable, diſcurſively, and in time. Nor is it poſſible that *Adam* could in one half of a day ſee all the creatures of the earth, and the fowls of heaven, and then premeditately give every one of them a convenient name; which neither in pronouncing of their names, not in a continual rehearſing of them, he could have perform'd in ſo ſhort a time.

Eighthly, *God ſent a deep ſteep upon* Adam, *and when he had ſlept* a long and deep ſleep, *God took one of his ribs, and filled up the fleſh for it.*

Ninthly, *He made a […]oman of the rib.* Nor did the Grecian Jews believe that the rib of *Adam* was made a woman the ſame day that *Adam* was made; for they affirm, That *Adam* was made in the New Moon, that is, the firſt day of the Moon. But *Eve* was made the ſecond day of the Moon. Which the famous *Salmaſius* has mentioned in his Climacterical years, and refuted the ſuperſtition of the Jews; and withall, has cleared their Opinion, who believ'd that there was the diſtance of a day betwixt their creation.

Tenthly, *God brought* Eve *to* Adam. If you all reckon theſe things ſeverally, not half a day, not a week, not a moneth will ſuffice for half of them.

Nor is it to be overſlip'd, that *Adam* called [Page] that Female a *woman,* as being taken out of a man, nor call'd her man, as the females were in the firſt creation. *He created them male and female.* For this man in the ſecond creation did ſo much excell all other men who were created before, and begotten till his time; for which cauſe he was to be the firſt, and the Father of a Nation choſen by God, and by which he was to repreſent, by Gods decree, all mankind. That he could find no fit helper for him amongſt all the women of the former creation; But a woman muſt be fram'd for him more excellent than all oother women. And hence it comes to paſſe; that Marriages with the reſt of the Nations are ſtrictly forbidden the Jews: and that the marriages of the ſons of God muſt not be made with the daughters of men, left the holy and elect people ſhould be defiled with

the prophane Nations, and thoſe that were created altogether in a huddle.

CHAP. III.
Of the marvellous framing of Adam. Of the marvellous conceptions of Iſaac and Chriſt. Adam was made a type of Christ, in all things like him, but his juſtice. Eve, the wife of Adam, was likewiſe a figure of the Church, who was the spouſe of Chriſt.

THey which take pains in reading of the holy Scripture, and are ſerious in the peruſal of [Page] them, find three men marvellouſly and peculiarly brought forth. The firſt, is *Adam.* The ſecond, *Iſaac.* The third, *Jeſus Chriſt.* The firſt was *Adam,* whoſe mother was the Earth, God his father. The ſecond *Iſaac,* whoſe father was *Abraham,* God was his mother: *for it left off with* Sarah *to be according to the manner of women,* Gen. 18. To which God alluding, *Iſa.* 46. ſpeaking to the Jews, the ſons of *Iſaac,* ſays, *he carryed them in his womb.* The third is *Jeſus Chriſt,* whoſe mother was a Virgin, and whoſe father God. God was father both to *Adam* and *Chriſt,* under whoſe imputation all the world was ſometimes to fall. God was the father, *Adam,* was the ſon of God. *Chriſt* was the ſon of God, and God the ſon. *Adam* was a ſinner, *Christ* was juſt. In all other things *Adam* and *Chriſt* were alike. *Adam* was a type of *Chriſt,* and oppoſite to *Chriſt. Iſaac* was a type of *Chriſt,* and in the middle ‘twixt *Adam* and *Chriſt. Christ* was a Prototype of *Iſaac,* and an Antitype of *Adam.*

The common Opinion is, That *Adam* was created by God of a full age, of the perfect ſtature of a man, and that the day wherein he was created, he might be a man of thirty yeers of age, at

which age, Chriſt died. Truely, I ſhall rather think, that *Adam* was in all things like Chriſt, except the juſtice of Chriſt; as Chriſt was made in all things like *Adam,* except the ſin of *Adam:* and that *Adam* not ſtreight, nor the firſt day, but by leiſure, and by ſeveral ages, ſucceſsively grew from infancy and youth to man's eſtate, by as many degrees as Chriſt arived at the ſame ſtate [Page] at which *Iſaac* arived at it, being himſelf likewiſe miraculouſly brought forth: and as other men begotten after the ordinary manner, ariſe from children to be men.

And he ſhall finde this to be moſt probable, whoſoever ſhall ſeriouſly peruſe the Hiſtory of *Adam,* from the framing of him, till the framing of his wife *Eve;* for God framed *Adam* out of Paradiſe, whom he afterwards carried into Paradiſe, that he might *manure it,* ſayes Geneſis. Hence I gather, that *Adam* was framed an Infant without Paradiſe, becauſe I read, that he was carried into Paradiſe to *till it,* at ſuch time of his age and ſtrength as he was able to perform it.

Again, I believe that that Paradiſe was that place of the Holy Land which is called *Arabia felix;* for it is bounded Chap. 2. *Geneſis,* By *Tigris* and *Euphrates,* two Rivers joining their ſtreams in their courſe towards *Arabia,* fall into the Bay of *Perſia. Arabia felix* is likewiſe to be underſtood the *Paradiſe of the Lord,* in that place of *Gen.* 12. where *Lot* lifting up his eyes ſaw all the Region about *Jordan,* which was altogether watered like the Paradiſe of the Lord, and like *Egypt,* as thou comeſt from *Segor:* for it is probable, that *Geneſis* has compared and joyned to *Arabia felix* and *Egypt,* two neighbouring Regions, and two of the moſt pleaſant.

I think that *Adam* was brought to that Holy Land, even as I finde *Abraham* led to the ſame Land: that *Adam* might have the firſt natural poſſeſſion of it, the firſt and the father of all the Jews, [Page] and which by a ſtricter title, and a more peculiar obligation, God might afterwards promiſe & give *Abraham,* and to the Jews his poſterity, being *Adam*ʻs ſeed, and his own. *Adam* being a young man and cultivating of Paradiſe, God thought of giving him a Wife; and being as it were uncertain whom he ſhould beſtow upon him, he brought unto him all the creatures of the earth, and all the Fowls of heaven, that he might ſee what he would call them: for every thing whatſoever *Adam* called it, that is the name thereof.

Here I imagine two things: firſt, becauſe it is ſaid; that he might ſee what *Adam* would call them; that he might ſee, denotes, that *Adam* made uſe of his reaſon in the proper and determinate Names, which he gave to all the living creatures and fowls. And hence I gather, That *Adam* being now of ripe age, was taught the natural hiſtory of all Creatures and Fowls. As is known of *Moſes,* whom we read to have been, by the care of *Pharaohs* daughter, bred in all the wiſdom of the *Egyptians.* As alſo Rabbi *Moſes Ben-Maymon,* makes mention of the books of his Predeceſſors, which make relation of *Adam's* Maſter, whoſe name, ſay they, was *Somboſcer.* And although I give little credit to the Fables of the Rabbins, yet there is nothing ſo fabulous▪ but has a taſt of an ancient truth.

Then it is written, *all which* Adam *called any living thing; that is the name of it.* Hence I gueſs, that at what time *Adam* did conceive the nature of all creatures and fowls, he at the ſame [Page]

time ſet them down in writing, and made a book of all their names; for how could it come to paſſe, that every thing which *Adam* called any thing, ſhould be the name of it, unleſſe *Adam* at the ſame time when he nam'd them, had then compoſed a Dictionary of them for the uſe of poſterity, leaſt *Adam* himſelf ſhould have forgotten all thoſe living creatures and fowls, which he was never afterwards to ſee? For all Lands and Countries are not ſtored with all manner of Cattel and Fowls.

Adam call'd by their names all creatures, and all Fowls, and all Beaſts of the earth. *But for Adam,* ſayes Geneſis, *was not found a helper like to himſelf.* It would be abſurd to think, that a helper was ſought for *Adam* amongſt the Beaſts of the earth, and the Fowls of heaven. For, what ſimilitude or relation has a man with a four-footed Beaſt or a Bird? But here you muſt obſerve, that the Gentiles, and thoſe men of the firſt creation, are here numbred amongſt the reſt of the living creatures, as you ſhall finde them without diſtinction called with the reſt of the beaſts, *The People that treads the earth,* Iſa. 42. Yea, that they were called Beaſts by the Jews, and ſo eſteem'd, as is prov'd before. This then is the meaning of *Geneſis,* That *Adam* did not find a helper amongſt the Females of thoſe creatures, that is, the Gentiles; For *Adam* ſuch an excellent man, who was *Iſch,* an excellent wife muſt be choſen, who ſhould be *Iſcha,* and not an ordinary and Gentile-woman.

Therefore a wife was fram'd for Adam. But, as a houſe does not ariſe from the bottom, nor is perfected ſo ſoon, as in one day to be inhabited: ſo doe I believe that *Eve* was not made [Page]

ſo perfect in that very day wherein ſhe was taken out of the ſide of *Adam,* that ſhe was marriageable.

Beſides, *Eve* was a myſtical figure of the Church of Chriſt, for that ſame reaſon as we laid before *Adam* was a type of Chriſt. Yea, and that is moſt certain, that the marriage of *Adam* and *Eve* was a Sacrament and myſtery, ſignifying that unanimous conjunction by which God adheres to his Church. Again, we underſtand that the Church, the ſpouſe of Chriſt, was built thus, *Mat.* 16. as we find *Eve* built in this Chapter of *Geneſis,* where God ſpeaks to his Church in theſe words, *I multiplyed thee as the herb of the field. Thou waſt multiplyed and made great, and thou enter'dſt in, and came to have womens attire. Thy breſts ſwell'd, and thy hair ſprouted; and behold thy time a time of lovers.* I gueſſe that *Eve,* the wife of *Adam,* grew from her infancle to ripe age by little and little, as a houſe grows, as trees grow, which are call'd the *sprouts of the field,* from twigs to large branches: ſo as we read in this place the Church did, which was the Spouſe of Chriſt.

The Lord brought *Eve* to *Adam.* I gueſſe that *Eve* being now of age, and ready for a man, was brought to *Adam* at that ſame time when *Adam* was of ripe age about the three and thirtieth year of his age: ſo as *Adam* may be thought to have ſinned in the ſame year of his age as Chriſt [Page] dyed for the ſinne of *Adam.*

Which things if they be ſo, what difference was there betwixt the forming of *Adam* and building of *Eve,* which are rehearſed in the ſecond Chapter of *Geneſis,* and the creation of man, whom God created male and female upon the ſixth day of

the creation, which is made mention of Chapter 1. of the ſaid *Moſes?*

CHAP. IV.

Cain a tiller of the ground. Abel a ſhepherd, and a keeper of ſheep. Cain having kill'd his brother Abel, is afraid, Flies the puniſhment of fratricide. Flies, like all guilty men, to the Eaſt of Eden. Marries a wife, begets a ſon, and in the ſame East of Eden builds a City. Adam is ſaid to have begotten ſons and daughters, from the birth of Seth, to the death of Adam himſelf. It is not written, that he begat either ſons or daughters from the death of Abel to the birth of Seth.

WIthout doubt it is ſo. That except the framing of *Adam,* who was made of the duſt of the earth; and except the building of *Eve,* which was taken out of the ſide of *Adam:* it is probable in all other things, that they grew and liu'd as other men who were created long before; yea, after the ſame manner as we know that Chriſt the Antitype of *Adam,* conceiv'd after a more wonderfull [Page] manner, did live and grow. Which, that by the Hiſtory of *Geneſis* it may be more clear, let us go on. After *Adam* had ſinned, *he was afraid, becauſe he was naked. And God made coats of skins for* Adam *and his wife, and cloth'd them with the skins of cattel which had been kill'd.* With which it is probable men in thoſe dayes did uſe to cloath themſelves; but who from thence will not gueſſe, that there were in thoſe dayes Curriers, Shoo-makers, and Skinners?

Adam knew his wife *Eve,* and ſhe conceived and bare *Cain* her firſt-born, then *Abel* her younger ſon. And *Adam* divided his ſubſtance among his children, being men of age, as men do who are

under the verge of the Civil Law. He gave his lands to till to *Cain,* and his ſheep to keep to *Abel.* Therefore there was at that time a *Meum* and *Tuum,* as there is, and has been alwayes in all ſocieties well ordered. *Cain* had his Patrimony and his grounds to till. *Abel* had his own goods, his ſheep to keep. Such diviſion being made betwixt them, as uſes to be made by all good Maſters of Families.

Cain was a Husbandman. *Abel* a keeper of ſheep, He that ſpeaks of tilling, preſuppoſes a great mony other arts: and he that ſpeaks of a husbandman, pre-ſuppoſes a great many other artificers. But if there was no artificer in thoſe dayes beſide *Cain,* certainly *Cain* was a very buſy-body. Therefore he digg'd Iron-Mines, made Fornaces, made his Hammers and his Anvile, and other tools to make his Plow-ſhare, ſharpned his hatchets, with which he was to cut down [Page] timber to make his Ploughs, his Harrows, his Carts, and the like. Then, if of that Corn which he reap'd, he made bread, then *Cain* too digg'd the quarry to make his Mill to grind; or, if they uſed no Mills in thoſe dayes, *Cain* was carryed to thoſe places where Knaves make their moan, in kneading of brown bread, and made himſelf a bake-houſe to bake his bread in. Therefore *Cain* was a tiller, a harveſt-man, and a baker: And *Cain* had all theſe arts alone, for the exerciſing of which ſo many artificers are required; which could not be found out but by long ſtudy and long experience. All theſe things are nothing. The nobleſt of all men, who had God for his Grand-father, and the Earth his Grandmother, was turned into the Iron Mines, and quarry-pits, or in the pounding Mill to break Corn, whither thoſe were

carried who were condemned to digging of Metals, or ſervants, who were to be puniſhed.

Let us come to *Abel.* It is written, he was a keeper of ſheep. *Abel* fed and kept his own ſheep. Why did *Abel* keep them? What thieves ſhould he fear, beſide his Father, Mother, and Brother, if there was no more upon earth? But of Wolves and ravenous beaſts *Abel* had as great reaſon to be afraid, as his flock: leſt leaving them they might have fallen upon him.

Moreover, it is probable that *Adam* liv'd either in that time in an incloſed Village, or a fenced City. For after that *Cain* had reſolved upon that wicked deed which he was hatching, *He ſaid to his* [Page] *brother* Abel, *Let us go forth: And when they were in the field,* Cain *roſe up against his brother and ſlew him.* That *Let us go forth* ſhews, That *Cain* and *Abel* were either ſhut up within the incloſure of ſome Hamlet, or within the walls of ſome town. Within what incloſure, or within what Town-walls was *Cain* afraid to be apprehended and to be carried to priſon, if openly, and in the ſight of the men of the Village, or of the Citizens, he had kill'd his brother? And he kill'd him when they were in the *Field,* which is oppoſite to the *City.* Which obſerve. He kild him when they were alone, without witneſſes: which Robbers and wicked men, who do ill deeds and commit Murther, uſe to doe. That there was rewards for good deeds & puniſhment forbad deeds at that time, hence chiefly appears becauſe God ſpeaking to *Cain,* being angry, and his countenance fall'n, becauſe *Abel* was in better eſteeme than he, ſaith, *Why art thou angry? a […]d why is t […]y countenance fall'n? If thou doſt well, ſhalt thou not be regarded? but if thou doe evil, ſin lyeth at*

the door. In the gates, that is, in the ports. For it is well known in many places of the Holy Scripture, that judgement amongſt the Eaſtern people uſed to be given in the gates: Yea, yet with them a gate is the ſame as a Court: For God told *Cain,* if he did evil, he ſhould be carried before the Judges, who ſhould puniſh him for his wickedneſſe. The which *Michael Marole,* Abbot of *Ɒilleloing,* very learnedly obſerv'd, and very nobly did communicate to me.

Let us preſſe it further. From what Robbers [Page] did *Cain* get a ſword to draw his brothers bloud? Whom did *Cain* fear after he knew that his ſlaying of his brother was blown abread? When he ſaid to God, *Whoſoever finds me, ſhall ſlay me;* for he was afraid of his Judges and the Laws, by which he was to ſuffer death.

Therfore he fled from their juriſdiction who had power to puniſh him. And fled, like all guilty perſons, who find that they have deſerv'd ill, and ſtreight betake themſelves to flight. I ſay, he fled to another Countrey. *To the Eaſt of Eden,* ſayes Geneſis. The words that *Ca […]n* had with God before he fled, are very obſervable. *Thou throweſt me out from the face of the earth.* That is to be underſtood the Holy Land, from which *Cain* was thrown out. *And I ſhall be a wanderer, and a vagabond upon the earth.* Again, that earth is to be underſtood the earth of the Gentiles, to which he was now flying, to ſeek a manſion in it, *Therefore, whoever finds me ſhall ſlay me.* Obſerve, that in that ſtrange earth of the Gentiles, *he ſhall ſlay me.* Neither did *Cain* in a ſtrange Land think himſelf ſafe, being conſcious of his crime▪ And leſt we ſhould think he fear'd the Judges of thoſe times in vain, God provides for

his ſafety. *Cain* ſhould have feared in vain, and God ſhould in vain have ſet a mark upon him, that he ſhould not be kill'd by any man, if thoſe Lands whither *Cain* had fled had been deſtitute of people.

Theſe things which *Joſephus* being himſelf a Jew, and a great Defender of the Jews antiquities has written of this ſubject, are worth our [Page] knowledge. One, who (it's to be thought) would write nothing, which he had not either received in antient tradition, by word of mouth, or gain'd it by reading. He tells us, that *Cain* flying to the Eaſtward of *Eden,* did not change for a better courſe of life; but that by force and rapine he increaſed his ſtock, *Getting,* ſayes he, *from all parts companious of his robbery and villany, and became their teacher in all wickedneſs.* The famous and learned *Iſmael Buillaldus* that he had read ſomething much to the ſame purpoſe in a Greek Manuſcript in the Kings Library, tranſlated out of the Hebrew Chronicle, which being render'd in Latine, ſounds thus, *And when* Cain *had cravel'd a great way, he came to a place called* Cainan, *and did all manner of wickedneſs, falling upon paſſengers in the way, robbing and ſlaying them, of whoſe ſpoils he got a great ſum of mony.*

But pray what manner of men were thoſe companions whom *Joſephus* ſayes that *Cam* gathered from all parts? Would not he rather have called thoſe men the Grandchildren of *Cain,* if he had thought them to have been ſo? But he only calls them *Cains* Fellowes, or his Companions, as Souldiers are call'd by their Officers & Commanders. And againſt whom did *Cain* provide this band of wicked men? Would he have arm'd his

own Grandchildren againſt his own Grandchildren? Nor muſt we imagine that this was the minde of *Joſephus.* To what purpoſe ſhould he have raiſed his Grandchildren againſt his Grandchildren? What? to extend his Territories? But that cannot be probable, the earth being then ſo empty, if we believe [Page] that the world and all men were then but newly created and made. Beſides in this place of *Geneſis,* which is the proper Hiſtory of the Jews, no other Jews are ſaid to be either born or made, but *Adam, Eve,* and *Cain:* and thoſe Jews, of wh […]m we doubt not. Nor doe we read that there was as yet any other woman begotten, who ſhould be the Mother of thoſe men we look for.

Who then ſhould be *Cains* wife, of whom we know he did beget *Enoch,* when he was to the Eaſt of *Eden?* Certainly, if not of his Father *Adams* Family, who was the firſt Father of the Jews, which *Cain* was not able to doe; becauſe *Adam* had as yet begotten no daughters: He muſt marry a wife of the daughters of the Gentiles, who was ſprung from the men of the firſt creation. That wicked brother-killer degenerated from his own ſtock, and grafted himſelf into the prophane Nation.

Cain comming to this Eaſt-quarter of *Eden* built a City, and called the name of it according to the name of his ſon, *Enoch;* to diſtinguiſh it from other Cities of the Eaſt of *Eden:* which had like-wiſe their own names. But with what Workmen and Carpenters did *Cai […]* build this City? Of what Citizens was it made up? If he had no other Workmen but from his Fathers houſe, no other Colonie but what came from thence to inhabite his City.

Adam then had no children, *Abel* was kill'd, *Cain* fled. And *Adam* then being *one hundred and thirty years old,* begat *Seth,* whom ſo ſoon as *Eve* had born, *Adam* ſaid, *God has given me* [Page] *another ſeed for* Abel *whom* Cain *ſlew.* By which words it is manifeſt, that *Adam* had no ſeed inſtead of *Abel,* til the hundred and thirtieth year of his age. At which time *Cain* had married his Wife, and built his City. *Geneſis* ſayes beſide, *And the days of* Adam, *after he begot* Seth, *were eight hundred years; and he begat ſons and daughters.* Which without doubt he would have ſpoken concerning the time betwixt *Seth* and *Abel,* if *Adam* had in that time begotten any ſons or daughters. But becauſe in that time he neither begat ſons not daughters, it is ſaid after he had begotten *Seth, God hath given me another ſeed for* Abel, *whom* Cain *killed;* that is, *Seth* is come in the place of *Abel,* who is dead.

CHAP. V.

The Gentiles prov'd different from the Jews, out of the monuments of the Gentiles, and from the ſtock of Adam. The argument of eternitie divided into two claſſes by the antients. Of time. Of the bundles of years which the Chaldaeans had made up. Of the Periodical year. Of the returning and great year. Years ſignified by Serpents. Of the cave of age decipher'd by Claudian. Of the age of ages.

VVE have ſeen that the Gentiles in their kind, and affection to their kind were oppoſite to the Jewes, were begotten of another […]ock than the Jews; and alſo call'd and eſteem'd ſtrangers by [Page] the Jews themſelves. We have ſeen the Gentiles, the firſt men that were, *Gen.* Chap. 1. created with the Sun and Moon, which dete […] minate beginning is unknown to all men.

On the other ſide we have ſeen *Adam,* from whom the Nation of the Jews is deriv'd, created apart from thoſe firſt men created in the firſt Chapter, and from the men of the firſt creation. We have ſeen *Eve* his Wife created after a diſcontinuance of his creation, and not upon the ſame day. We have ſeen *Cain* a tiller of the ground, and *Abel* a keeper of ſheep. Two brothers, undertaking ſeveral tasks, undergoing divers duties found out and eſtabliſhed by cuſtom. *Abel* ſlain by *Cains* when they were gone forth; ſlain in the field, to hide it from men, and the concourſe of people. We have ſeen *Cain* afrighted, for the ſlaughter of his brother; fearing the men of his own time; that is, his Judges: Flying from his own Countrey, and

a Captain of Thieves in a ſtrange Nation; marrying a Wife, building a City, nor a City without a name, but with ſuch a name as was ſignal, from his firſt-born *Enoch.* Which, that I may the more clearly illuſtrate▪ we have ſeen *Adam* and *Eve* otherways created by God, than the Gentiles were created, and the men of the firſt creation. We have ſeen *Cain* baniſh'd from the houſe of his Father *Adam,* and the Family of God, a renegado to the remote and ſtrange Gentiles.

Laſtly, we have ſeen out of *Geneſis,* and out of other choice places of both the Teſtaments, th […] multitudes of proofs by which it is abundant […] prov'd that the Gentiles are different from [Page] *Adam* and from the Jews of his poſterity. But becauſe it is ſaid, That arguments joyn'd are more ſtrong; we deſire to joyn to theſe arguments of Scripture, thoſe monuments, which are a great many, of the creation of the world and the firſt men, whom the moſt antient and beſt-eſteemed Philoſophers and Hiſtorians have delivered to have been many ages ago.

And thoſe which argued concerning the world were diſtributed into two Claſſes. One was of thoſe, who affirmed that the world was without beginning and ending, that it was from eternity, and ſhould remain to eternity. Others diſputed, that the world had a beginning, and ſhould have an end; but both granted, that the beginning and ending of it were neither of them known. They that ſaid, that the world was eternal, believ'd that there was a God, who was not begotten, and who never ſhould die; Yea, they would have God and the world to be one thing; and that God had put on the world: And that *Jove,* the greateſt of the Gods, was the whole world, a living ſoul compos'd

of living ſouls, and a God compos'd of gods, as of his parts. For they made the parts of the world of the number of eternal Gods; for there were eternal Gods, to wit, the Sun and Moon, and the reſt of the ſtars, which were in continual motion; and, which had no beginning, nor ever ſhould have an end. And for this did they affirm, that the Univerſe was eternal; becauſe, if it was begotten, it was begotten of nothing. But that nothing could come of nothing, they did imagine granted. [Page] Likewiſe they gueſſed the eternity of the world, by that eternal perſeverance and conſtancy by which the world is permanent. and alwayes like to it ſelf. Therefore did they ſay it was immutable, becauſe it was always ſuch, and ſhould be alwayes ſuch as it now is. To which adde that of *Eccleſiaſtes,* Chap. 1. *What is that which was, but it ſhall be. There is nothing new under the Sun. Nor can any one ſay, Loe this is new: For it hath been in the ages which have been before us.* And the ſame Sun ſtill ariſing. This was certainly the cauſe that there were Adulterers too before *Helen;* that there were Captains before *Idomeneus* and *Sthenelus;* and that *Troy* was taken before *Agamemnon.*

God made Eternity, Eternity made the world, ſaid *Mercury* in *Poemander.* Therefore God was before eternity, and eternity before the world. But as the Sun being the cauſe of the day, is born with the day, not before the day: and as God, the cauſe of eternity, was not rather before eternity, but from eternity with eternity: So the eternity which made the world, was not ſo much before the world, as with the world from eternity: Wherefore the ſame *Poemander* would have eternity to be in God, and the world in eternity: Yea, he ſaid that

eternity was the ſoul of the world, as God was the ſoul of eternity. He ſaid then, that the world was the work of eternity; that it was not made at a ſet time, but alwayes, and from eternity: and ſince eternity never ceaſes, the world ſhould likewiſe never ceaſe.

Beſides action was always in God a power unvanquiſhable; for God was never idle: [Page] which we perceive by the world, which is the image of God. For there is no reſt in all the arts of the world. For the world is always big, and alwayes brings forth, according to the nature of time and place. Therefore we ſhall eaſily imagine that the world had no birth, if we have regard to God, in whom the world & all creatures muſt be from eternity, from whom they muſt needs have their birth, and of whom God in his good pleaſure travel'd with from all eternity. But if we believe that God always, and from eternity carried the world in his mind and will, we muſt needs believe, That God, by that unvanquiſhable power by which he acts and brings forth always, did beget the world from eternity.

On the contrary, they that aſſign'd to the world a beginning, teach us that things had a beginning, the forms of which, by little and little this Univerſe did receive. And that the unſetled Globe of the world became one lump, and that the firſt creatures crept out of the earth, and believed that the world was amazed at the ſight of a new Sun. Nay, *Porphyrius* has very elegantly decipher'd the youth of Nature, where he ſpeaks of the firſt and moſt antient ſacrifice of the *Egyptians.* He ſays, *There ſeems a great ſpace of time to have paſt over ſince the Egyptians, the wiſeſt of men, began at home to ſacrifice to the*

heavenly Deities, not with the firſt fruits of Myrrhe, Caſſia, or Frankincenſe, but with green graſſe, which with uplifted hands, as being the firſt gown of teeming nature, her did preſent.

Porphyrius did not ſay that an infinite time had paſt, but *ſeem'd to have paſt.* Which obſerve, to be according to the opinion of thoſe, who ſaid that *the world from all eternity did rowl with a perpetual motion, nor that it was begotten at any certain time. At a certain time;* that is, at a known time. In which ſence *Sanchoniato,* who liv'd before the deſtruction of *Troy,* ſaid, that the beginnings of the world were infinite, and that the world ſhould have no end, but after many ages. [Page]

They likewiſe believed, that the perpetual motion wherewith the world is rowl'd, had likewiſe begotten returnable time. Time, I ſay, which has from many ages laſted, & ſhall laſt out many more. As alſo they granted the parts of this time to be minutes, hours, days, months, ages, ages of ages, or that age which is extended from age to age. There were likewiſe years of years, the twelf-years, eight years, and nineteen years amongſt the Greeks. The things which *Claudius Salmaſim* a man of moſt excellent learning has written in his Preface to his Climacterical years, are things curious and choice. He ſaid, that the *Chaldaeans* were ſo large and liberal in the computation of the times of their Kings; that they number'd them not by years, but by divers ſums conſiſting of years. There were three kinds and names of thoſe, as he ſays, […], and […], as he has found it written, contained ſix thouſand years. […], contained ſix hundred. […], ſixty. It was ordinary too amongſt thoſe of *Mexico* and *Peru,* to

make up ſuch h […]s of years in making up the account of the world, and numbred the age[Page] of the world by Suns. One Sun, ſays *Go […]ar […],* conſiſted of eight hundred and ſixty years. And if there be any truſt to be given to them, the laſt Sun amongth them was to be reckoned from the year of our Saviour, a thouſand forty three, which *Garcillaſſus a Vega,* a *Mexican* himſelf, of the royall Poſterity of *Inca,* has left us written in his Commentaries.

There are likewiſe divers years of fix'd ſtars, and wandring ones, in which they end their courſes, or are joyn'd together. For a year, as *Scaliger* ſays, is the circuit of that Period, by which it is ſurnamed. That is thought the greateſt Period, which is made up of the courſe of the eighth ſphere, and which ends, when all the ſtars return to the point from whence they go forth. Which *Cicero* call'd *The returning year;* becauſe all the courſes and conjunctions of thoſe ſtars being ended, they return'd, and ſhould again begin their turns, like ſingle ſtars, who go and return in their courſes and conjunctions with an unwearied motion.

> —That year being done which is call'd great,
>
> The wandring stars again that courſe begin,
>
> Which, when the world was new, they enter'd in.

Which Verſes are in the elegant Poet *Auſonius.* To which you may adde thoſe things which *Pomponius Mela* after wrote of the *Egyptians;* They, ſays he, have it recorded in their Hiſtories, That the ſtars have perfected their courſes four [Page] times ſince they were *Egyptians.*

Claudian has lively deſcrib'd that great year, which according to *Ciceroes* relation contains ſo many ages of years, in his Panegyrick to *Stilice.*

Far hence, unknown, and from our ſenſes hid,

Scarce ſeen by Gods, Times mother doth abide,

The immenſe cave of age, whoſe lap affords

All ſpace of time, or elſe recalls and hoords:

But round this cave a mighty ſerpent lies,

By whom each mortal thing decays and dies;

Youthful, with burniſhe ſcales, whoſe mouth devours

Still his own tail, re-furniſhing lost hours.

'Tis ordinary, that all ſorts of years are ſignified by Serpents taking their tails in their mouthes: according to all circular figures, which is alwayes return'd into it ſelf, as all years are alwayes re-turn'd into the ſame beginning▪ Therefore did *Claudian* aſſign a huge Serpent to this great year, and that Ca […]e the pale and aged mother of years, encircled by that Serpent, and feign'd that ſhe devour'd her own tail; becauſe that great year, like other and the leſſer tyears, ſhould alwayes return into it ſelf, and begin where it left off. Yea becauſe, as he ſpeaks, *it ſhould alwayes, by a ſilent motion, run over again its own tracks.*

Nor was the eternity of years repreſented by Serpents only for the figures ſake, becauſe they were wrapped round; but likewiſe by reaſon of their own nature, by which they were thought, after along age, to be again renewed in themſelves […], and be as it were [Page] immortal, as the *Phoenicians* and *Egyptians*

believ’d. That great Serpent which environs the care of the great year, is ſaid to be alwayes green in her ſcales; becauſe this ſort of creature is believ’d, by reaſon of the force and abundance of ſpirit that it hath, not only to put off old age, and become young again, but likewiſe to receive greater encreaſe of ſtrength: as likewiſe becauſe the nature of it is lively and fiery. For which cauſe *Virgil* has ſet forth his Serpents *blustering with blood and fire,* which agrees very well with the great year, which has a green and freſh old age, alwayes taking and retaking, recalling and furniſhing time out of his large boſom.

That which we have ſaid of Serpents turning back to bite their own tails, agrees with theſe Periodical years, whoſe beginnings are certain and known, and have certain and known ends, whether they be theſe leſſer years, or the greater year, whom we alwayes make periodical, and confine within certain limits. It is not ſo with the great year, which comprehends the paſt periods of all the years, both leſſes and the greater, which is call’d the age of ages, or that age which begins at the beginning of ages, and ſhall endure to the end of them. For this age has no determinate period. It depends of a beginning not imaginable, and although it alwayes rends towards its end by a reſtleſſe motion, yet it never reaches it. For which cauſe this Serpent of *Claudian* does not fitly expreſſe this year, but rather *Lucans* Bear, which turning his teeth towards his tail, endeavours to draw out the Huntſmans dart, but [Page] reaches it nor. *Iamblicus* ſpeaks fitly to this purpoſe: ſayes he, *God the creator turning the celeſtial globes with incredible ſwiftneſſe, turns his own frame towards himſelf, and has commanded*

it to be in perpetual motion from the beginning to the end.

That age, which runs out from the beginning of things created, and ſhall onely ſtay when there is an end of them, and which is time it ſelf properly, and a comprehenſion of all things paſt, and to come, is call'd *the body of times* by *Tertullian,* Apol. 26. But is call'd *the age of ages,* and *the age,* ſimply: and *the day of eternity,* by holy Authors. But if the great and returning year of *Cicero* doth ſo aſtoniſh him in numbring thoſe ages: If the Cave of *Claudian,* which is the ſame as *Ciceroes* great year, is unknown and hid from our ſenſes, ſcarce acceſſible to the Gods: In what clouds and darkneſſe doe you think ſhall mens minds be, in recounting all thoſe ages which make up eternity it ſelf? I ſay that eternity, in which are comprehended all thoſe that are paſt, and all that are to come; And which devours that Cave of *Claudian,* as a throat doth a morſel, and turns *Ciceroes* returning year round, as a Potter doth his wheel.

This was that, which the Author of *Eccleſiaſticus* wrote concerning, in the beginning; *Who can tell the ſand of the ſea, the drops of the rain, and the days of eternity?* And in the 18 Chapt. of the day of eternity, *As a drop of the ſea, or a grain of ſand, ſo are a thouſand years in the account of eternity.* Therefore did *Socrates* call thoſe [Page] Mad-men, that were more curious in their diſputes concerning the original of the world. *Plato in his Dialogue of the ſoul,* He profeſſed he knew nothing of it, the contemplation had made him ſo blind. The knowledge of the original of the world, which is only competent to God himſelf, deceives men, becauſe it is hid from men: nor can we find

out the times and ages of the world. And if the Son of God, as he was man, knew not the end of the world, why ſhould we, poor men, ſearch the beginnings of it? For the future, and that which is paſt, are the ſame in the account of time. *The times are not hid from the Almighty,* Job 20. *And belongs not to us to know them,* Acts laſt Chapter. Wherefore it is written in *Eccleſiaſtes* 1. *There is no remembrance of things paſt.* There were ſtout men, ſayes *Horace,* before *Agamemnon,* but all died unlamented and unknown; becauſe they are ſhut up in the long and laſting night of Oblivion.

CHAP. VI.
Men know not their firſt hiſtories and originals. Of the Chaldaeans. Of the ſtupendious number of years which the Chaldaeans are ſaid to have ſet down in the computation of their Astronomical Tables. Of the Egyptians. And of the myriads of years that the Egyptian Kings are ſaid to have reign'd. The Kings of the Egyptians, Gods, Heroes, and men.

WEll ſaid that old man: 'The Gods wrap up our minds ſtill in a cloud.' [Page]

But as Geographers uſe to place Seas upon that place of the Globe which they know not: ſo Chronologers, who are near of kin to them, uſe to blot out ages paſt, which they know not. They drown thoſe Countries which they know not: Theſe with cruel pen kill the times they heard not of, and deny that which they know not. The Grecians divided the times into thoſe which were unknown, into thoſe which were Heroick & fabulous, into ſuch as were Hiſtorical, and which they knew to be true: The unknown times were thoſe with them which paſt from the beginning of things to the Flood; which time, whether it had a beginning or not, certainly by computation cannot be comprehended, as *Cenſorinus* ſince *Varro* affirms. The fabulous and Heroick times were thoſe which were from the Floud to the firſt Olympiad: unknown likewiſe: Nor is it plainly known how long *Inachus* was from *Ogyges,* [Page] or *Codrus* from *Inachus.* The Hiſtorical and known part, is computed from the firſt Olympiad, and is treaſur'd up in Hiſtory.

But whatſoever we have learned in the knowledge of things, we owe to the Greeks, and to Latine Authors, who have written after them. But ſayes he, all things among the Greeks are very late, and you ſhall find that the building of Towns, and the invention of Arts, was immediately found out, and but a day old. And they laſt of all began to write Hiſtorie. But the *Egyptians* and *Phoenicians* had a conſtant record of things paſt, the Greeks themſelves confeſſe. Thoſe ſame Greeks, but very lately learned the uſe of Letters from the *Phoenicians,* being taught by *Cadmus,* who was himſelf a *Phoenician;* for which cauſe, it was doubtfull, whether the Greeks had any uſe of Letters in the time of the Trojan expedition: as *Joſephus* has written againſt *Appion.* But the Greeks, that could ſcarce aſſert their own affaires for truth from the firſt Olympiad, nor could be ſure of any thing that was before the firſt Olympiad: yet, by hearing and reading, knew ſuch things as came to their ears concerning the *Chaldaeans, Egyptians, Scythians,* and *Phoenicians,* the moſt noble of Nations; but by alluſion, and ſo confuſedly deliver'd, that thoſe things which from their Predeceſſors they receiv'd confus'd, to their Succeſſors they in like manner return'd them. And if the particulars taken ſeverally beget no faith; yet being joyn'd together, they will prove, that thoſe Nations many ages before were reign'd over, and were famous both in peace and war.

Diodorus Siculus, a moſt famous man, and who had a great opinion of learning amongſt all, by reading, enquiring, and travelling *Europe, Aſia,* and *Africa* forty years, had furniſh'd his Library with many antient and exquiſite [Page]

Volumes. This he relates concerning the *Chaldaeans,* That they thought very long agoe that the world, according to its nature, was eternal, which had no beginning, nor ſhould have any corruption in order to an end thereof. And that man-kind was from eternity, without any beginning of their generation. That they believ'd the Stars were eternal. And by long obſervation of thoſe eternal ſtars, and by an exact knowledge of each of their parcicular motions, foretold a great many things which ſhould befall […]men. *You will haodly believe the number of years, that the College of* Chaldaeans *affirm'd that they had ſpent in the conſideration of the world,* ſayes Diodorus. *For, til the expedition of* Alexander *into* Aſia, *they reckon'd four hundred and ſeventy thouſand years, ſince the time they had begun to obſerve the ſtars. Diodorus […]* thought it hard to be believ'd, but not impoſſible; as believing himſelf, that the motion of the eternal circuit, by an eternal Law, was ordered by the conſtellations and the ſtars. And that was it which made *Cicero,* living at the ſame time with *Diodorus,* write the ſame things of the *Chaldaeans,* whom he calls *Babylonians. For they deceive us,* ſayes he, *in ſaying that the* Chaldaeans *buſied themſelvs four hundred and ſeventy thouſand years in calculating the nativities of all children; for if they had ſo done, they had not left off. But we know no bodythat can inform us that ſuch a thing is* [Page] *practiſed, or ever was. Cicero* refutes not the account of years in that place, which he did not think impoſſible, otherwiſe by impoſſibility he had refuted it; but the vanity of the *Caldaeans* predictions, thoſe careful trials, and experiments given by tradition concerning the Nativities of Children, all through the continuation of ſo many

years; which to *Cicero* ſeem'd improbable. For why, ſayes he, ſhould the *Chaldaeans* have diſcontinued, and not in his time likewiſe have calculated Nativities? Beſides, that wonderful number of years, which as *Diodorus* and *Cicero* relates, the *Chaldaeans* beſtowed either in the obſervation of the ſtars, or in the raiſing of Schemes in Nativities, is not different from thoſe bundles of times and years, which (as I ſhewed before) the *Chaldaeans* made uſe of in the computation of the inaugurating of their Kings. For the number of thoſe times was ſo great, and return'd ſo far upon former ages, that they numbred not thoſe many ſums of ages by years, not by thouſands of years, but by ſeveral compactions of years.

The *Egyptians* contending in Aſtrologie with the *Chaldaeans,* thought that the motions of all the ſtars and conſtellations, and every particular one of them, was ordained from eternity. And the ſame *Diodorus* affirms, that they had preſerved in memorie the deſcriptions of thoſe motions, all through an incredible computation of years; As it is likewiſe known that they kept the Hiſtories of their Kings all along, through incredible computations of time. Having Gods for [Page] their Kings, and Heroes, and men. Of whoſe moſt ancient Dynaſties marvellous things are related by *Herodotus,* and other Writers of the *Egyptian* affairs. *Salmaſius,* the learnedſt both amongſt thoſe *Greeks* and *Romans,* makes mention of a moſt antient Writer who ſets down thirty Dynaſties of Kings, and writes, that they endur'd *three Myriads* of years, & expounds thoſe myriads to have been ten thouſand thouſand, and three thouſand years. There are thoſe in *Egypt,* who

ſay, that the times of their King, God *Vulcan,* was worn out of memory: whom they affirm to have reign'd infinite ages in *Egypt:* And that the Sun, the Son of *Vulcan,* did poſſeſſe the Kingdom of *Egypt* ſix hundred thouſand, ſix hundred and ſeventy ſix years after his Father. *Salmaſius,* the moſt acute inquirer of their affairs, recounting the number in his Climacterical years.

Nor muſt we traduce the truth of *Herodotus,* and other Writers of the *Egyptian* affairs, becauſe *Diodorus* has written, *That they embrac'd thoſe wonderful relations for truths.* For thoſe words of *Diodorus* have relation to ſomething elſe, than thoſe almoſt infinite accounts of time. For *Diodorus* in ſo doing, ſhould have turned thoſe monſtrous relations back upon himſelf; who doubted not to relate thoſe four hundred and ſeventy thouſand years of the *Chaldaeans:* which were alſo hard to be believ'd. For it is indeed probable, that *Herodotus,* an excellent Writer, and very acurate in moſt things, and *Diodorus* himſelf an aſſertor of Hiſtorical truths, ſpake nothing of thoſe accounts, but what they had heard either from *Egyptian* Prieſts, out of their records, and [Page] had acuratly examin'd, and ſeen them in *Egypt;* which for their own parts both *Herodotus* and *Diodorus* ingenuouſly confeſſe. But *Diodorus* himſelf alſo relates this of the *Egyptians,* nor thinks it any wonder, in part 2. book 1. of his Library, *That the Egyptian Kings born in that Country rul'd Egypt above* 4700 *Yeares.* Whoſe times we ſhall find to have ſurpaſſed above threeſcore thouſand years, if we reckon that there is already a thouſand two hundred years paſt, ſince threeſcore of the Kings of *France* began to reign.

But to ſay, that thoſe thouſands of years, and myriads which I have mentioned, are to be underſtood of Lunary years, or of the the third part of the year, as they ſay it was ſometimes divided into the Spring, Summer, and Autumn, were to make Objections to no purpoſe. Since *Diodorus* himſelf ſays this of the *Chaldaeans, That they ſaid, that the Sun and Moon runs through the twelve ſigns of the Zodiack; That the Sun ends his courſe in a year; The Moon in a month.* As likewiſe *Herodotus* ſays this expreſly of the *Egyptians,* that he had learned of the Inhabitants of *Heliopolis,* who were thought the moſt skilfull of all the *Egyptians, That the* Egyptians *were the firſt of all men that found out years, and divided them into twelve months.* This diviſion of years and months, is meant in the firſt Chapter of *Geneſis,* where he ſpeaks thus of the creation of the Sun and Moon. *Let there be lights in the firmament of heaven, and let them divide the night and the day, and let them be for ſigns and times, and dayes and years.* For the dayes in this place are moneths, which are divided into [Page] thirty days: and years, which are made up of twelve moneths. The Sun, being the greater Luminary, had alotted to him the greateſt parts of the year, The Moon had alotted to it the leſſe, that is, the diſion of the moneths. Therefore that diviſion of years and moneths was alotted by creation and nature from God himſelf, to the Sun and Moon; nor was there ever any other account uſed among the *Chaldaeans* and *Egyptians,* men moſt expert and skilfull in the knowledge of the ſtars.

But the *Chaldaeans* were ſo far from augmenting the numbers, by breaking their years (which they

reckoned always by the Sun) by dividing them into monethly and Lunary years, that of thoſe very Solar years they bound up their years into compacted numbers, which they us'd for conveniency of reckoning, and a farr ſhorter way of account. Let them alone then, who ever uſes ſuch trifling diminutions and diviſions, to make ſuch handfuls and heaps of years, which they neither know, or ever could ſatisfie themſelves in, to this day. However it comes to paſs, it will always appear, that thoſe myriads I ſpoke of will alwayes much exceed, in the leaſt computation, that beginning of the creation which is alwayes ſet down in *Adam.*

CHAP. VII.
Of the Egyptian Kings, who were men. Plato in Timaeus concerning the warriers of the Atlantick Ilands, is cited. The ſons of this age wiſer than the ſons of light. Of the prodigious account of the Chinenſians, according to Scaliger.

BUt grant that *Herodotus* were negligent and careleſſe in many things, wrote by hatred or favour, related Fables, and that *Cicero* in his firſt book of Laws, tells many of them. Shall we likewiſe call him a cheater, and a truthleſſe perſon, whom *Cicero* calls, *The father of Hiſtory?* that we ſhall not believe him in thoſe things wherein he had no intereſt, and wherein he was both an eye and ear-witneſſe with others, and upon certain and ſure grounds hath left us the relation? He relates in his *Euterpe,* That he was brought in by the *Egyptian* Prieſts into a great room; that he there ſaw three hundred forty and one woodden Coloſſes, whom the *Egyptian* Prieſts related had been the images of ſo many *Egyptian* Kings. And as many woodden Coloſſes, which were the images of ſo many *Egyptian* Prieſts. And in the time of their diſcourſe, one *Hecataeus* relating his deſcent, and aſcribing it to the ſixteenth God: that they on the other ſide did likewiſe rehearſe their deſcens, but would not admit what was ſpoken by *Hecataeus, that a man could be progenerated of God.* They likewiſe agreed in that, that every one of thoſe woodden Coloſſes, had one honeſt man to his Father; And thoſe men that were Kings, the Prieſts declar'd to have been all ſuch, but far diſtant from

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thoſe Kings who were Gods. On the other ſide ſtood the images of the Prieſts, according to the life that every one had liv'd. The Prieſts rehearſing them, and ſhewing every one of their Statues, til they had ſhown them all, affirm'd, *That every one of them was,* ſays Herodotus, *the ſon of a Prieſt deceaſed.* The Prieſts told, that the time that thoſe Kings had reign'd, was *ten thouſand three hundred and forty years.* In which time they affirm'd, that no God had reign'd in humane ſhape in *Egypt.* But in relating theſe and the like ſtories, *Herodotus* very warily provides in the ſaid *Euterpe, And theſe things,* ſayes he, *the* Egyptians *affirm that they know upon continual account, and ſetting down the years.* By which records it's plain, how truſtie and conſcientious Chronologers the *Egyptians* were; and how conſcientious a Writer of the *Egyptian* affaires *Herodotus* was, who was ſo cautions in theſe relations.

And grant, that *Plato,* though call'd *Divine,* did mix his Philoſophy with a great many Fables. Shall we think therefore that the Hiſtory which *Critias* in his Dialogue call'd *Timaeus,* relates, a matter of fact, not opinion, is a fable? And which *Critias* by all probable reaſons did demonſtrate to be true and certain, as having learned by a continued tenor of tradition; he, from his Father; his Father, from his Granfather *Critias;* his Grandfather *Critias,* from his great Grandfather *Dropidas;* and *Dropidas* himſelf from *Solon,* [Page] his acquaintance. He related, that an antient *Egyptian* Prieſt mocked *Solon,* who told him of the antient acts of his *Athenians;* of *Phoroneus,* and *Niobe,* before the flood; of *Deucalion* and *Pyrrha,* after the flood. That this Prieſt, I ſay,

laught at theſe Hiſtories which *Solon* related, as of great authority and antiquity, as if they had been boyiſh tales. Firſt, becauſe he had mentioned but one flood, there having been many more before. Next, that he had not known the moſt famous of his anceſtors. That he had no knowledge of another *Athens,* the moſt antient, which had ſtood before the Flood, which had deſtroyed them; Nor had not heard of thoſe famous enterpriſes, and glorious actions, which thoſe *Athenians* had perform'd *ten thouſand years before the flood.* At which time an innumerable company of moſt fierce Warriers had invaded *Egypt* and *Greece,* and all that was within *Hercules* pillars. Againſt all whom, the only valour of the Citizens of *Athens,* amongſt all Nations, was only then ſhown. The ſame Hiſtory is cited likewiſe in *Arnobius,* a Writer of a very high ſpirit; where writing for the Chriſtians againſt the Pagan Gentiles, he uſes theſe words. *We were the cauſe,* ſayes he, *that ten thouſand years ago a great Army of men came from the* Atlantick *Iſlands, as* Plato *relates, and deſtroyed a great many Cities.*

Let us return to *Solon.* He wonder'd at the relation of the *Egyptian:* Nor did he doubt of thoſe things he had heard, becauſe he had occaſion to inquire of thoſe things ſeriouſly and diligently at the Fountain head, in the [Page] Hiſtories of the *Egyptians,* which were of indubitable truth, which they reſerv'd ſo ſacred in their Temples, in their holy Bibliotheicks; which they entituled, the *Medicine of the mind:* as the Library of the moſt antient King of *Egypt, Oſimandius,* was ſtyled. *Solon* believed before, that the floud of *Deucalion* was the moſt antient, and taken out of the moſt over-worn records, and

believ'd that there was nothing known before it. He wonder'd at the *Egyptian* Hiſtory, which he found had ſurpaſſed that long in extent of time. Nor did *Solon* reject that jeer of the *Egyptian* Prieſt, in which he call'd him and all the Grecians *children* in the knowledge of Hiſtory, he knowing very well, that neither *Solon,* nor any other Grecian, knew any thing of true antiquity. For ſo ſoon as *Solon* return'd to *Athens,* being convicted of his error, and certainly perſwaded of the truth of theſe things he had heard in *Egypt,* made Verſes in the commendation of thoſe gallant men, that had performed ſo valiant actions ten thouſand years ago, before *Deucalions* flood.

Certainly, it were great madneſſe to affirm that the Gentiles ever had any other knowledge of God, than that which they might gain by the things which are viſible in the creation. The inviſible things of that true God, were firſt re-veal'd to the Jews, to whom God firſt manifeſted and declar'd himſelf, to them firſt in *Adam,* and afterwards in the reſt of the Patriarchs of the Jews. This God was hid and conceal'd from the Gentiles; as was the Altar in *Athen […]* dedicated to the *unknown God.* The Gentiles were [Page] blind in the knowledge of the true God; But who ca […] ſay that they were blind in the knowledge of th […] world, and of thoſe things that were cone in the world? In Divinity they were blind, but who will deny but that in humane affairs they were clearſighted? The Lord himſelf ſays, *The ſons of this age are wiſer than the ſons of light in their own generation,* Lu. 16. In which place the ſons of this age are the Gentiles; the ſons of light are meant by the Jews. In which ſignification we ſee *Iſrael* call'd, *A light of them that were in darkneſs,*

Rom. 2. As likewiſe St. *Stephen,* in the 7th of the *Acts* commends the *wiſdom of the Egyptians.* Nor did he think that all their humane knowledge was lies. Therefore the ſons of this age, the Gentiles, were clearer ſighted, and wiſer than the Jews, who were the ſons of light, not in the knowledge of God, but in their generation, ſayes the Lord: that is, in things which relliſh'd of the deduction and kinred of the Gentiles, of their own creation, which belong'd to the Hiſtory of the world, the nature of men, humane ſcience, mens actions, and inventions.

Solon, who was the wiſeſt thought, and the learnedſt man of his age; and whoſe times are juſt betwixt ours and *Adams,* and whom we think not very far diſtant from us, and who told, as is credible to the *Egyptian,* the Hiſtory of many thouſand years, could he have been ignorant of the beginning of the world, if it had been from *Adam,* from whom, to *Solons* time, were not as yet paſſed three thouſand years? Would not he have confuted thoſe tales and fables of the [Page] *Egyptian,* with ſuch a pregnant argument, for telling him ſtories which tranſcended his record ten thouſand years?

Beſide, ſhall we think thoſe *Egyptians,* chronicled for *Wiſe men* by St. *Stephen* himſelf, to have been ſo unskilfull, as not to know the beginning of the world, which had been ſo lately? or ſo much Sycophants, as to relate thoſe things for truths which they knew to be lies, if they had either known or ſupected any thing concerning ſuch a beginning? What ſhall I ſay more of ſo many famous Philoſophers, excellent in learning, who flock'd to thoſe Prieſts, that they might learn the *Egyptian* cuſtoms & knowledg, with ſuch a general

opinion of the *Egyptian* learning and prudence? Do we think that thoſe Philoſophers were ſuch blockheads, that they would not have found themſelves groſly gull'd and abus'd in Hiſtories of ſo many thouſand years ago, if they had but ſmelled, or had the leaſt hint that the world was ſo lately made, and only from the time of *Adam?*

To theſe adde what is reported of the *Scythians,* alwayes reputed moſt antient: as alſo that contention which continued long betwixt the *Scythians* and *Egyptians.* As likewiſe that which is ſpoken of the antient deſcent of the *Phaenicians.* The *French* imagin'd their own beginnings ſo obſcure, that they were ſaid to be begotten by the Night, or by *Pluto,* which is the ſame. *For that reaſon, they defin'd the ſpace of any time, not by the number of dayes, but nights, and obſerv'd the birth-dayes, the beginnings of yeares and* [Page] *moneths' ſo that the day followed alwayes the night;* which *Caeſar* diligently obſerv'd of them. The account likewiſe of the *Americans* concerning the original of the world, runs backward a great many ages. *Scaliger* thought the time from which the *Chinenſians* reckon'd, moſt prodigious: *According to which,* ſayes he, *this year of Chriſt* 1594. (in which he wrote his Book, *De emendatione temporum) is, ſince the creation, according to their account, eight hundred eightſcore thouſand and ſeventy three.* And no doubt we ſhould find a great many ſuch accounts in the Southern parts, if they were but known to us. For in thoſe thouſands of ages, there is a general Harmonie of thoſe new found Nations, with the *Chaldaeans, Egyptians, Phoenicians,* and *French.*

CHAP. VIII.
The moſt antient creation of the World is prov'd, from the progreſſe of Aſtronomy, Theology, and Magick of the Gentiles. In this Chapter the fabrick of the Sphaere is handled.

IT is certain, that thoſe Sciences of the *Chaldaeans,* that is to ſay Aſtronomy, which obſerv'd the motion of the ſtars; Aſtrology, which obſerv'd their Periods; and Magick, which found out the harmony of things celeſtial with terreſtrial, flouriſh'd in the time of *Abraham:* Yea, *Abraham* made exceeding skilfull in all theſe arts by [Page] his own Nation, is ſaid to have taught them to the *Egyptians,* when he ſojourn'd amongſt them. Beſides, *Moſes* is ſaid *to have been learned in all the wiſdom of the* Egyptians, *Acts* 7. But the *Egyptians* wiſdom was the ſame with the *Chaldaeans;* for it conſiſted chiefly in Aſtronomy, Aſtrology and Magick: It will be worth while here to conſider, whether or no it was profitable for the *Chaldeans* to gain that exact knowledge of thoſe ſciences which they had in the time of *Abraham,* in that ſpace which was betwixt the creation of *Adam* and *Abraham,* and which *Scaliger* according to the Jewiſh Greeks, reckoned to be a thouſand nine hundred and eight years; And whether or no the *Egyptians* could perfectly learn thoſe ſciences, as they had them in *Moſes* time, in that thouſand years ſpace which is reckoned from *Adam* to *Moſes* his writing of *Exodus,* and which, according to the former Authors is, two thouſand four hundred and fifty three years.

They which have the leaſt knowledge in Aſtronomy, not to ſpeak of thoſe that are perfectly skill'd in it, could no otherwiſe have been found out but by knowledge of the earth. For the firſt men by ſeveral experiments obſerv'd that the Inhabitants of the earth in diverſe places, did inhabite ſome cold, ſome hot climates; and according to their ſeveral dwellings, that they had diverſities in their nights, days, and ſeaſons: and that the ſhadows fell contrary to one as to the other. Nor were theſe obſervations made ſlightly, or by chance, but by long and reiterated journeys, by many and wiſe ſearchers of theſe truths. [Page] Which after long and grounded experience when they found to be certain and indubitable; from the earth turning towards heaven, they enquir'd from the Sun the cauſes of all theſe vanities, and changes of dayes and nights, Summers and Winters. They obſerv'd, that the Sun went out, and return'd to the Aequator, as they call'd it, being confin'd in his courſe by two circles on both ſides, call'd the Tropicks, through a circle which they call'd the Zodiack, which touches the two Tropicks, but cuts though obliquely the Aequator. And that thoſe Countries which the Sun look'd upon betwixt the Tropicks, his rayes were upon them directly, but his beams more diſtant: from the other, the more diſtant they were from the Tropicks, and nigher to the Poles of heaven. Then were the five Zones found out, and diſtinguiſhed. The Torrid Zone, which was under the ſcorching Sun, betwixt the Tropicks; two temperate ones, which being plac'd betwixt the Tropicks and the Poles, enjoy'd a meeker heat. The two cold ones, which from the Polar circles, environing the Pole it ſelf, were always benumm'd with ice and cold. There were imagined alſo two Colures, one of the

Solſtices, another of the Aequinoxes, the two props of the Sphaere. To theſe the Meridian was added, which ſtanding ſtill when the reſt moved, might be aſſign'd to move, and every motion might have his own Meridian.

The Sphaere being thus invented and fram'd, and according to his poſition fitted to the Horizon; they obſerved a three-fold Sphaere; a [Page] direct, an oblique, and Parallel. In the direct Sphaere they plac'd thoſe that inhabited betwixt the Aequator. In the Parallel, thoſe which were under both Poles. In oblique, thoſe which liv'd in places betwixt the Aequator and either of the Poles. To thoſe that inhabited the direct Sphaere they obſerv'd, that all the Stars did riſe and ſet. But to thoſe that inhabited the oblique Sphaere, ſome did riſe and ſet, others never did ariſe, but remain'd perpetually under the Horizon: that ſome did never ſet, but were continually upon the brink of the Horizon. That in the Parallel Sphaere, none ever did ariſe or ſet, but part of them were alwayes above the Horizon, and part beneath: Unleſſe thoſe, that running through the Zodiack in their courſe, were half ſeen, half unſeen. That thoſe that were in a direct Sphaere, had a perpetual Aequinox. That in the Parallel the day continued for ſix whole moneths, as alſo the night for ſix whole moneths more. That in the oblique Sphaere, there was inequalities both of dayes and nights, according to the elevation of the Sphaere towards either of the Poles. Obſerving alwayes this tenor and temper in the partition of days and nights, That there was no place upon the earth that had not in the revolution of one year, ſix moneths of day, and as many of night; which was apparent to thoſe that inhabited the Direct and

Parallel Spheres. That in the Oblique, the length of the dayes, and ſhortneſſe of the nights in Summer, was recompenſed with the ſhortneſſe of the days, and length of the nights in Winter.

Beſides, they took notice of the *Perioeci,* [Page] inhabiting under the ſame Aequator, in a Parallel Circle under ſeveral Meridians, to whom the days and nights fell out at contrary times, but their Summers and Winters at the ſame time. The *Antoeci,* under ſeveral Parallels, at an equal diſtance on this and th'other ſide of the Aequator, on both ſides at the ſame height of the Meridian, who had their nights and days at the ſame time: but their Summers and Winters at ſeveral ſeaſons. The *Antipodes* or *Antichthons,* under parts both aequidiſtant from the Aequator; but plac'd in parts oppoſite of the Meridian; who had their times altogether different, both their Summers and Winters, and their nights and dayes. Took notice likewiſe of the *Amphiſcii,* who had two ſhadows, to the right and left. The *Heteroſcii,* who had but one ſhadow; either to the right or to the left. The *Periſcii,* who had ſhadows about them to all parts of the Horizon.

I ſpeak not of a great many things which belong to the frame of the Sphaere; the heads of which I have but here briefly handled, And which, being long ſince known and publick, may be thought eaſie to be found out, and to need no great pains, to ſuch as take not notice. But if we obſerve well, theſe of them that ſeem the leaſt, could not have been found out, but by long and continual ſearch. Nor could all diſciplines, as they now hang together, have been demonſtrated, except Arithmetick and Geometry had firſt been well known by thoſe exquiſite Maſters of Sciences in

many ages. In many ages, becauſe all the [Page] Mathematicians, though excellent, found not out all in their own times: Nor could a clear demonſtration of the Sphaere, ſuch as the *Egyptians* and *Chaldaeans* had, been gained, but ſucceſſively, and by experiments and obſervations ſearched and gather'd over all the world.

CHAP. IX.
Of the antiquity of Aſtronomy.

BUt whatſoever belongs to the Sphaere, were but Rudiments of that wiſdom and Aſtronomy, which flouriſh'd chiefly amongſt the *Chaldaeans* and the *Egyptians;* for by ſuch beginnings the infirm knowledge of the ſtars firſt was ſtrengthned. For the firſt authors of Aſtronomy, when they gueſſed the motion of the ſtars, They obſerv'd the ſeven Planents plac'd one above another; and innumerable ſix'd and wandring ſtars higher than thoſe Planets, towards the North and the South, diſtinguiſh'd by ſeveral figures of conſtellations. They obſerv'd likewiſe, that all the ſtars did riſe and ſet diverſly, Aſtronomically, Poetically, Coſmically, with the beginning of the night, or according to the Sun. Concerning the Planets, that they roſe and ſet, now in one place of the Horizon, now in another; and that under the Meridian they did ariſe now higher to the North, now lower to the South, but both within certain bounds. That all went ſometimes more faſt, ſometimes more ſlow; ſeem'd ſometimes [Page] bigger, ſometimes ſlower. Many more are obſerved about the Sun and Moon. That the Sun went thorough the Zodiack, where a line divides it in the middle, which they call the Ecliptick, dividing the two Hemiſphaeres, the North and the South. That the Sun moves only that way. That the Planets courſes are oblique towards this line, and ſtrayes from it, now to the North, now to the South. That the Moon appears in ſeveral Cantons, encreaſing or decreaſing, and that ſhe is in travail and is eclips'd, when ſhe is oppoſite to the Sun, and cuts obliquely the Ecliptick in either of the

oppoſite points, which they call nodes, the head of the Dragon being one, and the tail of the Dragon another. That *Mercury* and *Venus* go round the Sun, and are called his followers. That *Mars, Jove,* and *Saturn,* are not ſo tyed to the Sun, but ſometimes oppoſite to him. That their courſe is ſometimes concentrical, ſometimes excentrical, either high from the earth, or low towards it. Which ſometimes comes to paſſe in Epicycles, ſometimes direct, ſometimes retrograde, ſometimes continued. But the fixed ſtars kept not alwayes the ſame diſtance from the aequinoctial points, but that in their reaching of them they were exceeding ſlow.

To ſalve and explicate theſe appearances, ſeveral grounds were laid, diſputations broach'd of ſome, that ſaid, that the heaven mov'd, and the earth ſtood ſtill: of others, who ſwore the contrary, that the earth mov'd, and the heaven ſtood ſtill. Affirming, that the ſtars mov'd in very free [Page] diſtances, or bounds, and that their natural motion was from the Eaſt to the Weſt, and thoſe that mov'd more ſlowly to the Weſt ſeem'd to move toward the Eaſt. And others on the contrary affirm'd, that the ſtars were fixed and planted in ſolid ſphaeres, by whoſe motion they were turn'd about, and together with them did move from the Eaſt to the Weſt. And, to end in few words, ſeveral Theories were aſſign'd to every Planet, found out by long obſervation and experiment, which could not have been atchiev'd, but in a very long time and obſervation. They obſerv'd likewiſe various motions of the ſtars, their ſeveral wayes and periods, and diverſe knots of them. That the Planets were diverſly and wonderfully configurate one with another. Manifold conjunctions of the

ſtars. I paſſe by the leſſer. They relate that the conjunction of *Jupiter* and *Saturn* in once in Nine hundred years. Of the great Period, at wich time all the ſtars return to their firſt point, enough before. I omit a great many things to the ſame purpoſe; which for fear of diſpleaſure and tediouſneſſe I paſſe by: All which, becauſe they are already publiſh'd, ſeem to people that underſtand not, to have been ſuddenly found out, and without any trouble; but whoſoever ſhall conſider with himſelf, that the moſt ancient and moſt famous Aſtronomers, for the ſpeculations and obſervation of the leaſt of them, dwelt upon mountain tops all their lifes, will not think that they were ſo eaſie, and ſo ſlight to be ſound out. Take notice of that, that as a good King, or a good Poet, is not born every day: no more [Page] were there ſuch Aſtronomers, who, to find them out, would beſtow ſuch care night and day. Therefore it appears, that the knowledge of Aſtronomy, of far more large extent than the Sphaere, could not, but in a longer time, and farre more ages, be gained, and found out.

CHAP. X.
Of the antiquity of Aſtrologie.

BUt although it muſt needs be a vaſt and incomputable time in which thoſe firſt ſearchers beſtow'd their ſtudie in contemplation of the Sphaere & Aſtronomy, their little & of no conſideration, in compariſon of thoſe in which the influences & natures of the ſtars were found out, & by w^{ch} the ſtrength of the ſtars, both in the motion of the air, & moderating mens fortunes, were found out to have a ſpecial command. The firſt Aſtronomers advanc'd their faces to heaven, to attain to the poſitions and motions of the ſtars. The Aſtrologers who followed them, return'd their eyes from the heaven to the earth, to conſider earneſtly what the force and influxion of the ſtars, could operate upon the Earth; for they imagined, that the ſtars had long goads, with which they did punch us from heaven, and that qualities were ingendred in men, as their ſtars did encline them.

They found by manifold and long experience, that ſome of the ſtars were of a fierie quality, [Page] hot, and cholerick; ſome earthly, dry, and melancholy; ſome ayrie, moiſt, and ſanguine; ſome waterie, moiſt, and phlegmatick. They believ'd, that every Planet had their winds aſſigned to them; and that the courſes, and returns, turnings and paſſings of ſtars, did foreſhew the times; that ſome of the ſtars were bountifull, ſome malevolent; thoſe bountifull, which foretold happineſſe to men; thoſe malevolent, which foreſhew'd danger, and were deſtructive to men. That thoſe were mix'd and temperate, which ſometimes made mens lives

happy and good, ſometimes unhappy and unproſperous. That ſome ſtars were maſculine, others feminine: ſome Homogeneous, others Heterogeneous. That ſome were happy for the day, ſome for the night. That ſome ſtars by their preſence and teſtimonie wrought; ſome by their rays and aſpect. That they foreſhew'd good or evil, if their preſence were good or bad, their rayes good or evil. That there were deſtroying ſtars, which upon their meeting cut the thred of life. Others Climacterical, which troubled the courſe of life. That there were heavier or lighter climactericals, and by the meeting of ſome malevolent ſtar became deadly. That the numbers of ſeven and nine was not the cauſe of a Climacterical, but the decree and finiſhing of a ſtar; and that therefore every Planet had his particular Period, to ſignifie the climacterical returning to the ſame Period every year. That there were beſides, trigonal, retragonal, hexagonal, and diameter aſpects. That the [Page] trigons, tetragons and hexagons, ſome were placed on the right hand, ſome on the left: on the right hand, thoſe that wrought by radication and aſpect: on the left, thoſe that wrought by preſence and teſtimonie. In Diameter, were weekly Climactericals, in ninths, or nine dayes in the Tetragon. That benevolent ſtars ſoftned the force of a climacterical ſtar or place; and that the aſpect of a ſtar ſometimes chang'd the aſpect of a ſign. They obſerv'd that the Zodiack had its parts, maſculine and feminine. And as the Aſtronomers divided the Zodiack into twelve ſigns, or parts; the Aſtrologers divided every ſign of the Zodiack into three Decans, and nine benefactors or patrons, that divided the twelfth part of the Zodiack into twelve parts, which had the

impreſſion of the force of the twelve ſigns, and their names alotted twelve parts in a twelfth ſign in ſigns predominant. Beſides, the antients painted theſe Decans with ſeveral colours. The ſeven Planets, and the twelve Aſteriſms of the Zodiack: thoſe in more flouriſhing colours: the others in darker and obſcurer colours. To *Saturn,* they alotted black: to *Jove,* white: to *Mars,* red: To the Sun, a ſhining colour: to *Venus,* diverſe colours: to *Mercury,* ſand colour: to the *Moon,* an ayrie colour. They thought that a clear ſtar was blunted by a dark one: a dark ſtar enlightned by a clear one; and that ſtars, by admixtion of others, receiv'd a hundred colours different from their own.

Alſo, to theſe Decans the Caſters of Nativities attributed the firſt place in all Aſtrologie and Divination, which ariſes from caſting of [Page] Nativities. Nay, they thought that thoſe Decans were ſo powerful, that there were ſo many people in government, and ſo many univerſal Laws as there were Decans. Hence not only the nativities of Cities, but likewiſe the nativity of the world was eſſayed. But the *Chaldaeans* and the *Egyptians* were moſt acurate in the caſting of Nativities, in the framing of the Dodecatrope, and the Scheme of the Horoſcope; They firſt ſought for the Horoſcope with all diligence: they found out the Planet of the Nativity, whom they call'd the Lord of the birth, the Prince, and giver of life: then ſought for the Lord of the time, the alotter of his time and fortune. In the erecting of the Scheme, they appointed twelve places, bad and unhappy, according to whoſe determinations or aſpects they gave Judgement: As many they made fortunate or unhappy, in Fortunes dodecatrope, which they

ſtyl’d, the twelve rewards of Fortune: and ſo ſtyl’d by the learned *Salmaſius,* not the labours of Fortune, as they are commonly call’d. According to the poſition and fabrick of the Scheme, they ordain’d ſtars, who received ſtrength from the Horoſcope, and which moderated every ones Nativity. And although every one of them were of ſufficient force of themſelves; yet for divers aſpects and configurations, by which they were allay’d, they either loſt their forces, or gained new influxions. The Horoſcope was generally with them the ſame which a Decan; but in diviſion, and in their viſibility: according to which, the *Egyptians* and *Chaldaeans* did caſt [Page] Nativities: they enquir’d out the twelve parts of the Horoſcopant ſtar: and not only in what part of the twelve the Horoſcope was, but in what twelfth part of the twelfth part; nay, whether there were any one in the ſixtieth part. And they who were more acurate in their ſearch, whether there were any horoſcope in the ſixtieth part of the ſixtieth, The ſtars ſeem’d well or ill diſpos’d, when the Planets were plac’d in good or bad ſigns, in good or bad parts of them. Beſides, they ordained ſeveral Climactericals, according to the Horoſcops or Decans. And as to every Decan they aſſign’d their own Planets, they made alſo ſeveral Climactericals, according to the order of the Planets, to be diſpoſed in every narivity. Nor did they only take notice of the Planets and Decans, in finding out of the Climactericals; but conſidered likewiſe the aſcenſions of ſtars, and the bounds of every time. All which, by exact and diviſion to the leaſt, were inquir’d out and invented, and accommodated and fitted carefully to their definitive art.

They obſerv’d beſides, general Lords of the times, who from the beginning of their lives, to the ends of them, were conſtant companions of their fortunes and actions. Who diſpoſed the times, years, moneths, dayes, and hours, to the following ſtars; and thoſe that follow’d, to thoſe that next them enſued. That the general Lords of the time, receiv’d its times from none, but from its ſelf: But did diſpenſe them to the particular Lords of time; and that theſe particular Lords, who receiv’d it of their general, diſtributed [Page] them likewiſe to their followers: ſo that every ſtar had its lordſhip of time in order. That alſo thoſe general Lords had ſpecial ones in their boſoms yearly, monthly, daily, & hourly; in the accounting of which, and placing them in order, it cannot be ſet down how diligent the antient Aſtrologers have been, eſpecially in the giving and receiving of time which the ſtars ſubſtitute to another, did borrow from one another. They obſerv’d that ſtars did alter and change from good to evil, and that one Lord of time did not confer good or evil, but many; and when good or bad at one time happen’d to one man, theſe contrarieties could not have been foreſeen from one Lord, but many: For as the aſpects of the ſtars, their courſes, circulations, and meetings, were mix’d: ſo were mens actions and fortunes mix’d upon earth.

Several things beſides were obſerv’d of this kind, which are common with the Maſters of this Science. And a great many more things, which by the antiquity and malice of time are bereft us, and loſt with the books of the *Chaldaeans* and *Egyptians.* Of which, if they were extant, we would, perhaps, ſee what *Pſellus* hath written of the Books of *Teucer* of *Babylon. Whoſoever,* ſayes

he, *reads them, ſhall find many things in them wonderful, of the Celeſtial ſigns and Decans, which ariſe with them, which have influence on ſeveral actions and events.*

I confeſſe, that all theſe things, and all matters of Nativity, conſiſted of wandring and arbitrary principles, but being various, and ſo often re-iterated, for that very ſame reaſon were to [Page] be found out by obſervation and experiment. And for that cauſe, muſt needs have been a perfecting through a great many ages. For which canſe the antient tradition of them was in ſuch repute a-mongſt the antients, that it had Patrons, both Gods, Heroes, and men: *Mercurius, Aeſculapius, Anubius, Petoſiris, Necepſon, Orpheus,* and a great many more who have written Aphoriſms concerning the determinations of the ſtars, and who have thought that ſomething, which wee think idle ſtories, and have added weight to this ſmoke.

Which things ſo often as I conſider with my ſelf, I wonder no longer at ſo many Thouſand years, which *Cicero* ſayes the *Chaldaeans* ſet down in trying of Children according to their Nativities. Hence that ſcrupulous care amongſt the ancient Caſters of Nativities, in finding out the partile Horoſcope, in diſtributing the lordſhips of time among the ſtars, in ſearching out the Climactericals. Moſt of which, to this age unknown, the ſingular and excellent *Salmaſius,* hath wonderfull, exactly, and learnedly laid open, according to his hidden learning in all ſciences, in which he is excellent.

CHAP. XI.
Of the antiquity of the Divinity and Magick of the Gentiles.

THat the Divinitie of the Gentiles was an addition to that moſt ancient and firſt Aſtrologie, none can deny. For the firſt men ſtrayed a great while upon earth, before they turn'd towards heaven, and gaind from the dimenſions of the earth, the dimenſions of heaven. Aſtronomers, who ſucceeded them, ſtray'd long in heaven in finding out the courſes of the ſtars. Aſtrologers, who followed them, look'd long down upon the earth, to find out by diligent conſideration, what power the ſtars had upon earth. The Divines, who were the Diſciples of the Aſtrologers, turn'd their eyes back again upon heaven, and when they ſaw thoſe celeſtial fires as it were pierce our inferiour bodies with their rayes, for which cauſe the Bible calls them *the hoſt of heaven,* they thought them to be Gods omnipotent, to whom all things did give obedience, and turn'd all things towards themſelves; and ſo gave them names, either from the power they exerciſed upon earthly things, or from ſome peculiar effect that they had in mens deſtinies. [Page]

They attributed to the world its God, or genius, whom before I did ſhew at large to have been the Prince of the inferiour Gods, and a ſpirit of the firſt creation; They call'd him *Pan,* and gave to him a whiſtle of ſeven reeds; at the ſound of which, all the reſt of the *Satires* and *Pans* did dance; ſignifying, that that univerſal ſpirit and God, did move and moderate all the reſt, by the [Page]

harmony and conſent of the ſeven Plants. Afterwards, they aſſign'd to particular places, towns, peoples, houſes, their own Genius. All which, becauſe they are tedious, and known to moſt, I paſſe.

But likewiſe becauſe moſt men did referr the beginnings and cauſes of things, not only to ſtars, but to ſuperceleſtial intelligences, and to the author of the world: many things were ſpoken of gods and their degrees; which contentions *Mercury* of *Egypt* to compoſe, call'd by them *Triſmegistus,* and eſteem'd a God, perform'd a wonderfull thing, as *Firmicus* relates, *Mercury of Egypt,* ſays he, *wrote twenty thouſand volumes of divers ſubſtances, and beginnings of degrees of celeſtial powers, which were diverſly related. In which the Aſtrologie and Divinity of the Egyptians was explained. Which arts he had taught* Aeſculapius *and* Anubius. The which, that it may be confirm'd by good authority, *Iamblichus* relates this of thoſe bookes in his Mercurials: *Mercury,* ſays he, *made twenty thouſand books, as* Meneteus *ſays; yea thirty thouſand, threeſcore thouſand, five hundred and twenty five books. He wrote a hundred books of the Empyrean Gods, as many of the ethereal, a thouſand of the selestial.* Hence we may gueſſe how exceeding antient the Theologie of the Gentiles was, both by the Antiquitie of *Mercury* himſelf: as alſo from the firſt authors of the Theologie of the Gentiles, who, long before *Mercury,* could not agree concerning their [Page] own Gods. Hence it is alſo manifeſt, that the Theologie of the Gentils flow'd frō the knowledg of the ſtars; becauſe whatſoever fables the Gentils did invent concerning their own Gods, were underſtood of the influences of the Planets, their

aſpects and conjunctions. Therefore they feign'd, that *Saturn* was harſh and cruel, becauſe the appearance of that ſtar in heaven was malignant and hurtfull. That *Jove* was given to love, becauſe his ſtar was bountifull, and exhilarated mens hearts. That *Mars* being fierce and bloodie, was mollified by the intervening of *Venus.* That their conjunction was hinder'd by the Sun. And the reſt, which in relating I ſhould be troubleſom.

Beſides, the Theologie of the Gentiles begot their Magick; and thoſe which were the Prieſts of their Gods, were alſo their Magicians. The Antients thorght there were hidden vertues in all things terreſtrial, either by a divine ray, or a vertue ſo diſpoſing them, or infus'd by intelligences, by ways of mediate, or impreſs'd in them in the creation by primitive copies. That likewiſe all things terreſtrial were in heaven in a celeſtial and pure form, in the intelligences more ſimply and intellectually, in the primitive copies purely, and in manner of Idea's. And that all things, by divine attraction, and ſymbolical love, were reciprocable, and by mutual breathings fed one upon another. That things celeſtial and ſuperceleſtial, by their influxions did draw things terreſtrial towards them. That things terreſtrial likewiſe by their appetites drew down things celeſtial to [Page] them. And for this reaſon, that there was no growing thing in the earth but had its proper ſtar, by whoſe ſpirit it poſſeſſeth both life and ſtrength, and thoſe faculties with which it was indued. Not to ſpeak of ſtones, metals, precious ſtones, trees, beaſts, and men, to whom they likewiſe appointed their own ſtars. Therefore with ſuch efficacious things they were thought to work wonders, preparing them according to the Moon, Star, or

the Aſpect. For, as the vertue operative from things occult produced things manifeſt: ſo theſe Magicians, by the help of things manifeſt, ſeem'd to produce hidden effects by the influxion; of ſtars, and things natural ſympathizing with the celeſtial. And imagin'd, that the celeſtial influxions, mix'd with the power of things natural, produc'd effects admirable here on earth, though the cauſes of them were in heaven.

Hence it is that they relate that the ſhapes of ſtars and gods have by enchantments been call'd down, and the Gods themſelves forc'd by their charms, by ſacrifice, conſecrations, incenſe, invocations and imprecatious. Thoſe forms of gods and ſtars they call'd perſons and preſences, ſuch as the Decans were. For Decan, according to the *Chaldee* and *Perſian,* as the ſame *Salmaſius* relates, was a preſence or appearance. Theſe preſences or appearances ſomtimes were proſperous, ſom […]times unfortunate.

The direful ſhapes and Gods that ruin'd *Troy,*

Preſent themſelves.

In ſacrificing they appear'd either hoſtile or [Page] friendly. For the depulſion of hoſtile appearances, the Purple tyre of the head was appointed amongſt the *Romans,* as *Trojan Helenus* ordain'd *A Eneas:* Aeneid. 3.

With purple vail thy ſight and head attire,

Leaſt at the ſacrifice and holy fire,

Some direfull interrupting ſhape thou ſee.

Which after muſt a ſolemn cuſtom be,

To thee, thy friends, and thy poſterity.

From thoſe inchantments all witchcrafts and Philtres took their beginnings, by which men were either bewitched to love or hatred, or made well or ill. To this adde the impreſſions either of good or bad virtues, in thoſe Images, which they call *Taliſmanical,* by characters, adjuration, lights, ſounds, numbers, words, and names. For they thought that Nature expreſs'd hidden effects in like ſhapes, as it were by ſympathie, and that the Gods expreſs'd the truth of Ideas by manifeſt Images. As alſo the antient Prieſts of ſeveral things compoſing one thing, liken'd it to that one thing, which is above many things. The ſeparation of which compoſition would weaken every one of the materials, but the mixtion of them by exemplary force reſtore the Idea. They relate, that the Decans in thoſe Taliſmanical figures were uſed to be painted, one with an ax, another with a dart, another with a head of a man or woman, with rayes about it, and that the images of them were graven upon the ſtones of rings for [Page] charms. And that they thought there was a great deal of force in thoſe Taliſmans, if they had conſecrations graven in them in the *Chaldee* or *Egyptian* tongue, thoſe being the tongues of antient Nations.

What ſhall I ſpeak of thoſe Magical words breath'd upon things enchanted, which fitted them for the ſuſception of any vertue the Magician pleaſed, beſides the ordinary cuſtom, and that being ſpoke backward would cauſe unuſual effects? Is it not ordinary, that by the force of Magick it has thundred, without the knowledge of *Jupiter,* rivers turn'd back, the Seas ſtaid, the Sun ſtopt, the Moon clear'd, the ſtars pull'd down, the jaws of Vipers broken, and the heads of Aſps by

charms ſplit in pieces? What ſhall I ſpeak of the River of Hell turn'd back, Ghoſts call'd up, mens ſhapes chang'd, the courſe of nature interrupted, and the whole world aſtoniſhed?

Beſides, there were ſeveral ways of Prognoſtication, by Aſtrological and Magical inventions, by Phyſiognomic, by Metopoſcopic, by Chiromancie, Geomancie, Hydromancie, Aeromancie, Pyromancie, by ſacrifice, thunder, lightning, by dreams, by apparitions, after long waking, by ſurie and madneſſe, after watching; in all which things there were predictions of future things.

It is not my deſire that all theſe things which I have declar'd, ſhould be believ'd. But that it may, appear that the leaſt part of Magick and Divination had its arts found out by manifold obſervation and long experience; and thoſe [Page] not frivolous and vain, but of ſuch weight and moment, that they were next to miracles. Such as were to turn rods into Serpents: to change the waters of the river into bloud: and to bring up Frogs; Which were not meerly the coſenage of the Devil, but the mighty and wonderful power of Magick. Which Magick St. *Stephen* in the 7th of the *Acts* calls *Wiſdom,* and which *Moſes* was chiefly skill'd in, according to the *Hebrew.* Writers themſelves, and not only in that, *but all the w […]ſdom of the Egyptians;* as ſayes the holy Martyr in that place, in Aſtronomy, Aſtrology, and the Sphare, whence Magick had its original. But if the *Egyptians* were ſo skilfull in Magick, according to the Scripture; as alſo the *Chaldaeans,* who in this did contend with them, How skillful muſt we think them in Aſtrology, Aſtronomy, and the Sphaere? Yea, if they were skillful in many things

of Magick in this age unknown, Why ſhould not we think they knew many things in Aſtrology, Aſtronomy, and the Sphere, which we know not? And if they knew more in thoſe diſciplines, Why ſhould not wee think that they beſtowed more time in the learning of them?

To theſe let there be added many other Arts and Sciences, depending and adherent to theſe, which whoſoever knows, muſt be thought to have learn'd the other. And let us ſeriouſly conſider whether or no (which we undertook to demonſtrate) the *Chaldaeans* and *Egyptians* could learn all thoſe Sciences, which is betwixt [Page] *Adam,* and *Abraham* the *Chaldaean,* or *Moſes* the *Egyptian.* Certainly, if we doe this freely and with clear intentions, there is none but will think this time exceeding narrow to have found out the moſt trivial experiments of Sciences; not to ſpeak of the higheſt, ſuch as were Aſtronomy, Aſtrologie, and Magick, curiouſly obſerv'd, weigh'd, and demonſtrated.

The Fourth Book of this SYSTEME OF DIVINITY.

[Page]

CHAP. I.

Adam, though fram'd perfect, could not that hour he was made, underſtand the Sphere, Aſtronomy, and A ſtrology; But in progreſs of time might gain the knowledge of them. Of holy Writ. Many things copied, not original.

TO ſalve theſe doubts, a miracle ſteps out of the Engine. They that ſay the world was created with *Adam,* ſay, That *Adam* the firſt hour he was made, had all ſciences, arts, and diſciplines perfectly, which afterwards without any trouble or experiment, nor no long proceſſe of time, he taught his poſterity. Let thoſe famous perſons pardon me, if I tell them, that they doe not ſeriouſly conſider what they ſay. *Adam,* [Page] as we ſaid before, being made perfect, had in him all perfections belonging to a man, but notwithſtanding gain'd nothing by that perfection, which might exceed that perfection and his own humanity: But *Adam* had exceeded the perfection of all humanitie, if that day he was made he had perfectly known all arts and ſciences. Therefore he underſtood them not. Let us grant, that the world was made with *Adam,* it will not therefore follow, that all ſciences and arts were fram'd with *Adam.* Truly, in the beginning the prime cauſes and means of all ſciences were in God, but the ſeeds of them were only ſowed in *Adam,* which could not ariſe, but by meditation, reaſoning with himſelf, by cultivating, and time. *Adam* might attain all arts and ſciences; but not for that cauſe he attained to them that minute he was born.

Beſides, *Adam* could not underſtand any thing of things paſt, or judge of things to come, as a man, though moſt perfect, unleſſe by knowledge or conjecture, or rather by conſideration of things preſent, according to the common phraſe, that there can be nothing in the knowledge or intellect of the moſt perfect man, which is not firſt his ſenſe.

For Example then. *Adam* could not ſubdivide the regions of heaven, which is the knowledge of the Sphere, but that he firſt muſt find out the regions of the earth, unleſſe he had firſt travel'd about the world, and view'd it. But ſuch a thing could not be perform'd, but by daily journeys, meditation, and comparing, according to the Pſalm, *One* [Page] *day […]elates to another, and one night preaches knowledge to another.* In which place the day ſignifies the apprehenſion of things, which is ſignified by the ſight, the moſt noble of the ſenſes. The night the recollection of thoſe things apprehended, by conſultation and meditation.

But if *Adam,* as a man; yea in the integrity of his perfection, or before ſin, which is the ſame thing, could not but by little and little, and ſucceſſion of time, gain all ſciences, arts, and diſciplines: Certainly he muſt be far longer time in gaining them after his fall; eſpecially according to their ſuppoſition, who think, that his mine was darkned and dulld by ignorance of all things. Beſides, according to them, there is ſo ſhort a time betwixt the framing of *Adam,* and his ſin, that *Adam* could know nothing but what coſt him travel enough, yea the ſame travel and rate as all diſciplines are ſold for to ſinful men.

Thoſe which are ſcrupulouſly addicted to th […] books of *Moſes,* uſe to referre the inventions o

[…] all arts, ſciences, and diſciplines, either to *Adaem* or his poſterity; becauſe in *Moſes* there is no man read of before *Adam.* This they believe upon the ſame ſcore, as they believe that all antiquities, both in natural and humane hiſtorie, are rontained in holy Writ, eſpecially in *Moſes.* I intend not, God forbid I ſhould either diminiſh the authority of the Scriptures, or doubt the truth of them. I will tell you ingenuouſly what's my opinion […], if I be miſtaken, let it be upon my ſelf. […], and will ſtill hold, That there is as [Page] much in the Bible, as God has granted us to know, either of the Original of the World, of Prophecies, Divine myſteries, or our ſalvation. Thoſe things which belong meerly to our Salvation, conſiſt but in a few things. And in them the holy Spirit has beſtow'd ſo much pains and clearneſſe, as belongs to humane capacity. Thoſe things which concern other things are ſet down more at large. And concerning them, I ſhall openly declare that which all know, but moſt are loath to ſpeak, That ſo great things are written with ſo great careleſsneſs and obſcuritie, that ſometimes nothing can be more obſcure, nothing more intricate.

Seeking with my ſelf what ſhould be the reaſon of this, I anſwered thus in reaſon to my ſelf, as any one would have done, That God, who would have himſelf known by men, hid himſelf, and would not be perfectly ſeen. For that he profeſſed concerning himſelf to the Jews, *That he would dwell in a cloud.* And therefore in the Old Teſtament open'd himſelf unto them not always under one name. And in the Goſpel hinder'd the Devils and the Spirits from divulging who he was. Beſides, whatſoever he ſaid was a Parable, and by

divers circumlocutions he delay'd his auditors; But if God, ſpeaking face to face ſpoke intricately, and aenigmatically, it is not unlike that the Scriptures, remitted to poſterity, ſhould be more knottie and intricate. Hence thoſe unuſual apparitions, which we read to have been ſeen by holy Writers, ſet down in unuſual and ſtrange ways of expreſſion.

But howſoever, who will make it good, al- [Page]
though all we have received be knotty and intricate, that thoſe are the Originals which we now have? Certainly, it cannot be denyed, but the Books of *Joſuah, Chronicles,* and *Kings,* have been copied out, and I ſhall make it appear. The miracle of *Joſhua,* at whoſe command the Sun and Moon ſtood ſtill, is manifeſtly copied out; For it is written in the 10th Chapter of that book, *And the Sun and Moon ſtood ſtill, till the people were avenged of their enemies, Is it not written in the books of the juſt?*

This miracle then, is taken out of the books of the juſt; that is, out of the books of the Jews, who were called juſt, as I obſerv'd before. I ſay, taken out of another book, whether it were the Original, or no. And nothing more frequent in other books, *Behold they are written in the books of Nathan, or in the books of Gad, or in the books of the remembrances of the Kings of Iſrael, and the Kings of Judah: or in the words of Jehu, the ſon of Hanani; or in the words of Hoſea the Prophet, or in the Prophet Iſay,* every one of them having their own Hiſtory, to which it had relation, now loſt. Whatſoever is read in the *Kings,* or *Ch […]onicles,* are gather'd out of the books of *Nathan, Gad, Jehu, Hoſea, Iſay,* &c. Whence they

are taken and gather'd, as is found by the confeſſion of the authors who wrote them.

I know not by what author it is found out, that the Pentateuch is *Moſes* his own copy. It is ſo reported, but not believ'd by all. Theſe Reaſons […] believe, that thoſe Five Books are not [Page] the Originals, but copied out by another. Becauſe *Moſes* is there read to have died. For how could *Moſes* write after his death? They ſay, that *Joſuah* added the death of *Moſes* to *Deuteronomic.* But, who added the death of *Joſuah* to that book which is ſo call'd; and which, being written by *Joſuah* himſelf, is reckon'd in *Moſes* his Pentateuch?

Beſides, we read in the 1. Cha. of Deut. *Theſe are the words which* Moſes *ſpake beyond* Jordan. Which if *Moſes* had ſpoken, he had ſaid, *on this ſide* Jordan. For *Moſes* had not paſs'd *Jordan;* nay he never paſs'd it: but he that writes *Deuteronomy,* ſayes *beyond Jordan,* becauſe it was in the holy Land, and becauſe that place in the plains of *Moab,* where *Moſes* laſt ſpoke to the *Iſraelites,* was beyond *Jordan.* And this beyond *Jordan,* you ſhall find repeated often by the ſame *Moſes.* It being to him *on this ſide Jordan.*

There is alſo a paſſage cited out of a Book, whoſe Title was, *The Warrs of the Lord.* The words in *Numbers* are theſe. *Whence it is ſaid in the book of the warrs of the Lord. As he did in the red ſea, ſo ſhall he do in the brooks of* Arnon. But that Book of the Wars of the Lord could not be cited by *Moſes,* in which there could be mention made of thoſe things which were done at *Arnon,* in the very place where *Moſes* perform'd this exploit. Truly I believe that *Moſes* made a Diarie of all thoſe wonderfull things which God did for the

people of *Iſrael,* under the conduct of *Moſes.* From which collections the books of the wars of the Lord might afterwards be taken; Which [Page] for that cauſe was neither the Original, nor the O-riginal of the Original: but indeed a Copy from a Copy.

That which we read in the third Chapter of *Dentronomy* does manifeſt, that they are written long after *Moſes;* Jair *the ſon of* Manaſſes *poſſeſſed all the Country of* Argob, *and it is call'd after his name,* Baſan Hanoch Jair, *to this day. Moſes* could never have ſaid *to this day;* For *Jair* ſcarcely had poſſeſſion of his own Villages at that time, when *Moſes* is brought in ſo ſpeaking. And hence it manifeſtly appears, that the author intended to ſhew whence, according to the moſt antient and firſt original, that City was call'd *Jair,* deriving the cauſe from *Moſes* to his own time: and therfore, as was fit, call'd it *Jair* from that antient *Jair, unto this day.*

The like we read in the ſame *Deuteronomy,* in the ſame Chapter. *Only* Og *King of* Baſan *was re-maining of the race of the Giants. His iron bed is ſhown, which is at* Rabbath *of the children of* Am-mon. For what needed *Moſes* to have ſaid to the Jews, that his bed was ſhown at *Rabbath* of the children of *Ammon,* that they might learn the bigneſſe of the Giant? Why, I ſay, needed he to ſend the Jews to another place to ſee the bed of the Giant, who had ſeen him in his own Land, and overcome him, and meaſur'd him as he lay along in the fields of *Baſan?* It is a great deal more likely to think, that this Writer, to gain credit to what he wrote concerning the King and Giant *Og […]* of whom he made mention, ſpake of [Page] his iron bed, as a teſtimony of the wonderfull

ſpoils of that terrible Giant, which were not at that time to be ſeen at *Baſan,* where *Og* lay, but in *Rabbath* of the children of *Ammon,* the ſucceſſion of ages having changed the place.

We read alſo in the 2. of *Deuteronomy, The* Horraeans *firſt dwelt in* Seir: *whom the children of* Eſau *driving out, dwelt there, as* Iſrael *did in the Land of his poſſeſsion, which the Lord gave him.* In theſe words it is ſaid, That the *Idumeans,* who are the Sons of *Eſau,* inhabited Mount *Seir,* driving out the Inhabitants of thoſe Mountains, And that the Jews again inhabited this Mount *Seir,* and gain'd Mount *Seir* as a poſſeſſion, driving out and deſtroying thoſe *Idumaeans.* Yet it is moſt certain, that the *Idumaeans,* according to *Moſes* himſelf, were not thrown out in his time, as it is in *Deutronomy* in the ſame Chapter. *And the Lord ſaid to me,* ſaith *Moſes, You ſhall paſs through the confines of your brethren the ſons of* Eſau, *who dwell in* Seir, *and they ſhall be afraid of you; Therefore take heed you move not againſt them, for I will not give you of their Land one foot; for I have given Mount* Seir *in poſſeſsion to* Eſau. Therefore *Idumaea* was not given to the Jews in the dayes of *Moſes,* but long time after, as *David* Propheſies, Pſalm 108. *Over* Edom *will I caſt out my ſhooe.* that is, I will extend my poſſeſſion over *Idumaea;* For poſſeſſion is taken by ſetting down of the foot, and the ſhoe in this place is the foot: the thing containing for that which is contained. And *David* made alſo good his prophecie, 1 *Chro.* chap. 18. where we read, that *David* conſecrated ſilver and gold. *Which he had taken from* [Page] *[…] Nations, Edom, Moab, and Ammon.* And befides in the ſame place. Abiſhai *the ſon of* Zervia, *ſmtoe* Edom *in the valley of ſalt, eighteen thou-*

ſand, and put a Garriſon in Edom *that* Edom *might ſerve* David. Therefore in the time of *Dav […]d,* and not of *Moſes, Edom* became a land of poſſeſſion to *Iſrael,* as God had promis'd, as being a lot and part of the Holy Land. And hence it is gather'd, that theſe eſſayes of *Deutronomie* were written long after *Davids* time, a great while after *Moſes.*

I need not trouble the Reader much further, to prove a thing in it ſelf ſufficiently evident, that the five firſt books of the Bible were not written by *Moſes,* as is thought. Nor need any one wonder after this, when he reads many things confus'd and out of order, obſcure, deficient, many things omitted and miſplaced, when they ſhall conſider with themſelves that they are a heap of Copie confuſedly taken. Thoſe things which we read concerning *Lamech,* Gen. 4. are defective, *Becauſe I have ſlain a man to my hurt, and a young man to my grief.* For there is no mention made of that young man whom *Lamech* ſlew. That Hiſtory which is related in the fourth book of *Moſes,* concerning the circumciſion of the ſon of *Moſes* is deficient, and is conjectur'd to be deficient, becauſe we ſee clearly what it ſhould be. The The 20 Chapter of *Geneſis,* of *Abrahams* ſojourning with *Abimelech,* King of *Gerar,* is miſplaced: For it is not likely that the King would luſt after *Sarah,* who was an old woman, and with whom it left off to be according to the [Page] manner of women, and who was not capable of pleaſure. As alſo *Geneſis* 26. the ſame is to be thought of *Rebecca.* Nor muſt we think that the King was then in love with *Rebecca, Jacob* and *Eſau* being th […]n of age.

That which we read in the 10 of *Deuteronomy* is miſplac'd, *The Children of Iſrael remov'd their camp from* Beeroth, *of the ſons of* Jacan, *where* Aaron *dyed.* And in the ſame place, *He ſeparated the tribe of* Levi *to carry the Ark of the Covenant.* Though long before the death of *Aaron,* the Levites were ſeperated to look to the Tabernacle, and the Ark of the Covenant, according to Gods command, often iterated both in *Leviticus* and *Numbers.* Yea, whilſt *Aaron* himſelf was alive, yea ſtill after that the Tabernacle was perfected, the Levites carried the Ark as often as the Children of *Iſrael* remo […]ed their Camp. And if the Reader will take pains, let him but run over this tenth Chapter of *Deut.* and he ſhall find the death of *Aaron* prepoſterouſly inſerted in that Narration, having nothing there to do, and nothing be […]onging to the bu […]neſſe. Yea, he ſhall find it contrary to the computation of time, whilſt they were talking of the delivery of the Law of *Sinai,* long before *Aarons* death.

You ſhall likewiſe find that paſſage in the 18 of *Exodus* miſplaced; *And* Jethro *came, the Father-in-law of* Moſes, *and his ſons, and his wife, to* Moſes *in the wilderneſs, where he was encamped by* Jo […]dan. For how could *Jethro* come to *Moſes* hi […] ſon-in-law, after the going out of the Jews, together *with the wife of* Moſes, *and* [Page] *his ſons:* Seeing *Moſes* himſelf, when he went away from *Jethro* his Father-in-law, return'd into *Egypt,* before he went out. The which that he might doe, he is ſaid expreſly, *To have taken his wife and his ſons,* in the ſame *Exodus,* and the 4. Chapter.

Whoever but ſlightly reviſes thoſe Bookes, ſhall obſerve more things of this kind, and many things

every where in them confus’d and obſcure, yea contradictory to one another, as cold to hot, dry to moiſt.

But you, who think it enough to find out anſwers every where: You take all that pains in vain, unleſſe you ſalve it by this obſervation: And believe that theſe things were diverſly written, being taken out of ſeveral authors.

CHAP. II.

God made himſelf obſcurely known to men. God in a cloud. Of the Bible copied out. There were Writers before Moſes. Geneſis could not mention all. He wrote not the hiſtory of the firſt men, but the firſt Jews. The Ark was not the firſt of ſhips. The Vine planted by Noe was not the first vine. How Melchizedech is to be underſtood without father, mother, or original.

WHy God would not fully manifeſt himſelf to men. Why he ſpoke to them ſo intricately and obſcurely. Why commanded his word to be written ſo [Page] intricately and obſcurely, let wiſer men inquire. And why he ſuffered the primitive Copies to periſh of a great many things which Writers received from God himſelf, and permitted the more obſcure and difficult to arive to our age. But let God be to me as much hid as he will. It is nothing to me, Why God did it, ſince I know he did it. I cannot pierce that cloud with my eyes wherein God dwells, but know certainly that God dwells in a cloud. And in the cloud I worſhip him. I am not able by that clearneſſe which I have, if any ſuch there be, to enlighten thoſe obſcure things in the Scriptures, which we read daily; to order all thoſe things which are conſus'd and undigeſted; to recall thoſe things which have been ſlipt; to reſtore things that are wanting, or reconcile things that are contrary; nor to have full knowledge of the beginning of the world, by reading of them; nor diſtinguiſh the order of the holy Scripture; nor perfectly underſtand the Prophets; nor perfectly know the efficacie of

myſteries. Whatſoever elſe in the holy Scriptures is omitted or defective, or is contrary, I know notwithſtanding that the holy Spirit of God is in them. For either I believe that the originals of them were dictated to holy authors, or taken out and copied from the Originals. And, as in a cloud thicken'd by a tempeſt, the rays of the Sun which dart through it witneſſe that the Sun is there: ſo alſo in thoſe obſcure and hidden clouds of the extracted Copi […], the fiery beams of the holy Spirit, which runs all along through them, bewrayes that God, whom thoſe clouds [Page] hide.

I know likewiſe, that in Gods corn-fields burs and thorns grow up, that tares grow up amongſt his ſeed, that weeds and barren ſtalks ariſe in his harveſt. I know, that in the Lords harveſt there is a great deal of chaff mix'd with the wheat. I know, that the building of Chriſt is raiſed with gold, ſilver, wood, ſtone, hay and ſeed, confuſedly intermix'd. And I know alſo, that ſuch things are built up with, confus'd with, and grow up with the Scriptures. Yea, you will ſay, it is eaſie to diſcern the cockle from the wheat, the chaff from the grain, the gold from the ſilver, the hay from the ſtubble. But what wit ſo clear can we have, who can diſtinguiſh the primitive copy from the ſecond copy? A copy, I ſay, ſo near to the original, that, according to your own confeſſion, he ſhall mock your skill in the ſeveral ſimilitudes of phraſes. And yet truly it is not very hard to diſtinguiſh the true copy from the other, where the author confeſſes out of what books he took it. The difficulty is, to know what are the words of the Copier, and which are the real words of the Original. And to ſpeak the very truth, it is impoſſible to know all

theſe things. Many things indeed there are, that if one take good heed, you ſhall find which are the Original, which the Copy. And if a hound who hunts after a wild beaſt where he ſees moſt ſteps in the duſt, according to his exquiſite ſent diſcerns them, and runs the track of the beaſt which he purſues: Why alſo may not our reaſon, uſing its own weights and meaſures, eſpecially being[Page] aſſiſted by God, diſcern things humane from divine? And if *Iſaac* the Father diſtinguiſh'd the voyce of *Jacob,* from the hands of *Eſau,* Why may not our minds alſo, enlightened by God, diſtinguiſh the voice of God, from the hands of men?

That force I have not, nor weakneſſe, rather to call it, to preſume my ſelf inſpir'd from heaven, in underſtanding, expounding, and diſtinguiſhing them. So much, I ſay, that I have that divine ſpark of fire, reaſon, in me, as another man may have, and the ſame Spirit of Chriſt which informs every Chriſtian, and without which no man can be a follower of Chriſt. *Fo […] if any one have not the Spirit of Christ, he is not Chriſts,* Rom. 8. Truſting in the help of that holy Spirit, and mov'd by that inſtinct, which is rather a touch of God, than a knowledge, I dare gueſſe at ſome things in the Bible; for all men cannot perform all things. And theſe indeed, I think I have ſucceſsfully found out; for I have ventur'd upon nothing, which I have not weigh'd in the ſcale of Reaſon and Faith.

That the ſame fate which ſwept away abundance of prophane authors, hath likewiſe conſum'd moſt of the Original copies of the Bible, I am very certainly perſwaded. I do not doubt but *Moſes* ſet down very accurately the Jews going out of *Egypt;* God's Law deliver'd in *Sinai;* the

Ceremonies preſcrib'd in that Law; as alſo the Hiſtory of Four hundred years, in which the Jews wander'd in the deſert; as alſo that memorable myſterie of *Deuteronomy.* I alſo believe, [Page] that the incomparable Prophet, according to his high knowledge of the Jewiſh affairs, wrote the Chronicle of the Jews, from the firſt original of them, and from *Adam,* the firſt author of that people, till his own times; as alſo the original of all things before *Adam.* And that he learn'd thoſe things, and the antient monuments of the Jews, and the firſt creation, out of antient Writers, and by Gods inſtruction. For although we know no Writer more antient than *Moſes,* yet who dares deny that their are Writers more antient? Yea, it appears clearly, that there were Writers before him, becauſe he has written the Hiſtorie of his own Nation, before and after the Floud, for two thouſand and five hundred years. Which according to the nature of things, and their tenor and order (which is alſo to be obſerv'd, without all incon […]enience) it is thought either from bookes in his owne time extant, or from ancient traditions deriv'd to his own time. We know certainly, That the *Phoenicians* had the uſe of Letters long before *Moſes,* and that the *Phoenicians* ſpake the ſame language as the *Hebrews* did. A clear proof of which, *Samuel Petit* hath given us in his *Miſcellanea,* and the famous *Bouchard* in his *Phaleg.* But if the *Phoenicians* learn'd to ſpeak from the *Hebrews,* Why ſhould not we think they learn'd likewiſe to write from them. Therefore the *Hebrews* wrote before *Moſes.* But what ſhould the *Hebrews* rather write, than their own hiſtorie? and what hinders us to believe, that *Moſes* receiv'd the Jewiſh Chronicle from them, which he w […]ot.

Truly I think that *Moſes,* whoſe end it was to write chiefly his own Hiſtory, and the [Page] Hiſtory of the times wherin he liv'd, wrote very briefly all the things which were before his own time; eſpecially ſuch things as concern'd the firſt creation And thoſe which were the gatherers of Copies, touch'd a great deal more briefly the heads of the Jews, and the univerſal creation. And hence I think it has come to paſſe, that the creation of the world is ended in one, in the firſt Chapter of *Geneſis;* and that afterward, the framing of *Adam,* and building of *Eve,* are a little more particularly ſet down, and that after all that time which was betwixt *Cam* and *Noah,* is run over in the 4. and 5. Chap. Let any reaſonable man judge, whether or no in thoſe 4 and 5 Chapters, which are very ſhort, and full of Genealogies, all could be comprehended which was acted or invented upon the face of the earth for a thouſand ſix hundred yeares and more? And whether in any reaſon we can deny ſuch things, as without violation of Myſteries of Faith, by natural and right demonſtrations can be made appear, only for this cauſe, becauſe theſe two ſhort Chapters make no mention of them.

Thus I ſeriouſly conſidering, and diligently weighing all thoſe things, which I at large have ſpoken concerning thoſe moſt antient times, both out of prophane and ſacred hiſtory: as alſo, which I ſhall ſpeak hereafter of, that Eternal age ſince which the world is ſaid to have been framed, by the Prophets and Apoſtles. I doubted not to recall the creation of the firſt men to the [Page] beginnings of things, long before *Adams* time. Nor does it trouble me, that *Geneſis* makes […]o mention of thoſe men. Yea I thought it enough,

that it had not expre […]ly denyed ſuch men. Yet, although *Geneſis* have ſo briefly, nothing more brief, gone over the originals of things, yet we may gather from the ſame book, that the creation of the firſt men was far different, which is hinted at in the firſt Chapter, from the faſhioning of *Adam,* the firſt father of the Jews; which is more largely ſet down in the ſecond Chapter.

They argue ordinarily. We hear no men named before *Adam* in *Geneſis;* Therefore there were none before *Adam.* And yet we deny that, that there was no men before *Adam,* becauſe there are none nam'd in *Geneſ's.* For it is well known, that all things are nor […]et down in *Geneſis;* nor that all things muſt be denyed, which *Geneſis* mentions not; whoſe intention it was, not to write the Hiſtory of the firſt men, but of the firſt Jews only. On the ſame account they affirm, that the Ark of *Noah* was the firſt of all ſhips; becauſe we read of never another in *Geneſis.* As if *Adam,* who according to their ſuppoſition, was taught all arts at his making, ſhould have been ignorant of Navigation, the moſt excellent of all arts, and moſt neceſſarie for the ſocietie of men. They alſo tell us the ſame ſtory of *Noahs* plan […]ing the firſt Vine; becauſe *Moſes* tells us of no Vine planted before it: as if the earth, when it it was created, in the youth of the world, had not brought forth any Vines, the giver of mirth, and reſtorer of youth: *Adam,* being an excellent [Page] Husbandman, ſhould have neglected the planting of Vines, the ſweeteſt part of agriculture, and abandon'd wine, which according to the Scripture, *glads God and man.*

But they talk of a Man-monſter, not of a man, who think that *Melchiſedech* was really without

Father or Mother, or without Original, neither having any beginning of dayes, nor end of life, only for that reaſon, becauſe *Moſes* in no place makes mention either of the Parents, birth, or death of *Melchiſedech.* They doe not mind that which *Iohn Cameron,* a moſt learned and acute Divine has obſerv'd, That theſe things were by *Moſes* myſtically paſs'd over, and myſtically obſerv'd by *Moſes,* to ſhew that the Prieſthood of *Melchiſedech* was eternal, according to the Prieſthood of Chriſt; not temporal, like the Legal and Moſaical Prieſthood, which beginning from Fathers, begat ſonnes in the ſame order; and taking its riſe from *Moſes,* ended in Chriſt. But *Melchiſedech*'s Prieſthood neither came from the Fathers of it, which were Prieſts, nor was deriv'd upon the Sons which were Prieſts; but ſuch a one it was, as had no known beginning, and was like to have no known ending. Reaſon and Faith perſwade us to underſtand theſe things ſo, leaſt the myſterie of ſilence ſhould pervert the order of nature; according to which, *Melchiſedech,* who had both Father and Mother, might naturally beget children, and naturally have an original, and an end. But, ſay they, *Geneſis* does not ſet theſe things down ſo? Nay, theſe things are not a-gainſt *Geneſis;* theſe agree with Faith and [Page] Reaſon. And theſe things ſhow, that *Geneſis* wrote myſteries, not monſtrous things. Therefore theſe things are ſo; becauſe ſo to be underſtood.

And with like negligence they believe that there was no men before *Adam,* becauſe there is none before him read of in *Moſes.* Nor is it taken notice of, that the deſign of *Moſes* in ſetting down *Adam,* was not to mention the firſt of mankinde, but the Father of the Jews, whoſe peculiar Hiſtorie he

wrote, and not the Hiſtory of all Nations. Truly the beginning of the Jews in *Moſes,* and in *Joſephus* both, is with *Adam.* After that, *Moſes* has told us the beginning of men, and of the Gentiles, in the firſt Chapter, with the beginning of the world; and has ſet down the Gentiles different in ſtock and original from the Jews. The Gentiles, I ſay, the births of divine creation from the beginning; and the Jews, the ſons of divine architecture in *Adam.*

CHAP. III.

Men erre as often as they underſtand any thing more generally, which ought to be more particularly taken. The darkneſs at the death of our Saviour, was over the whole Land of the Jews, not over all the world. The Star which appear'd to the Wiſe men, was a ſtream of light in the ayr, not a ſtar in heaven.

THere is great errour in reading the Scripture many times, when that is taken more [Page] more generally, which ought to be particularly underſtood: as that of *Adam,* whom *Moſes* made firſt Father of the Jews, and whom we hyberbolically call the firſt Father of all men.

That which is believ'd of the darkneſſe in the death of our Saviour, is of the ſame ſtrain. For the Divines think, that this darkneſſe was ſpred over the face of all the earth; Becauſe all the Evangeliſts agree with one conſent, that they were upon *the whole earth.* Which notwithſtanding the better Interpreters have tranſlated, *upon all the Land of the Jews;* according to the Hebrews, ſay they, which for the earth, mean *Paleſtine.* Nor was the miracle without a myſterie; for there had been a time when dark night covered all the Land of *Egypt* at the command of *Moſes,* but all the *Iſraelites* had light in their dwellings. Now was the day come, at the death of Chriſt, when the light of the Goſpel ſhould appear to the Gentiles; and all the Land of the [Page] Jews, and the Jews themſelves, ſhould be o'rcaſt with the darkneſſe of incredulity.

Here let us ſpeak of the Star which appear'd to the wiſe men, on the Nativity of our Lord, which it is common and ordinary to place in heaven, amongſt the reſt of the Stars: which that it never was, nor ever could be, is made appear thus. All other men on the earth had ſeen it, as well as the wiſe men. *Herod* had ſeen it among the reſt, being troubled at this report, whom this appearance did more eſpecially concern; But *Herod* neither ſaw it, nor could ſee it: for *calling the wiſe men privately,* ſayes the *Evangelist, he enquired of them, what time the star did appear?* Therefore it is clear, it was neither a Star in heaven, nor viſible to all, as is commonly believ'd; but that Star, that fire, did only ſhine to the wiſe men, that by the guiding of it they might arrive at *Bethlehem,* and which thoſe wiſe men did follow, as a torch, that they might worſhip the King of the Jews; nor did it appear to *Herod,* nor any of the reſt. Such was that fierie army ſent to the help of *Eliſha* from heaven, whom the Prophet ſaw, and yet his Servant that ſtood by him, could not ſee: ſuch another miracle, though different in the *ſpecies* of it; for one man did not ſee thoſe fires innumerable which *Eliſha* ſaw: The three wiſe men ſaw one Star, which a great many men could not ſee.

It appears out of the Goſpel it ſelf, that that Star was not fix'd in heaven, from theſe words, *Behold a star went before them, and ſtood above the place where the child was.* But if that Star had bin in heaven, how could it ſtand above the [Page] place where the child was? or how could the wiſe men draw a perpendicular line from the point of that Star upon the houſe? The wi […]e men might have diſcern'd to what Countrey that region of

the heaven, where in that Star was, did anſwer; But to know that ſmall place, that manger, in which the child lay, could not be done by ſeeing, by any count or wit of man. Therefore it is certain, that Star, or that light or fire, as I may call it, as it is written in the 8. of the *Apocalyps, It fell from heaven, burning like a lamp.* I ſay it is certain, that lamp from heaven which lighted the *Magi,* was ſent from heaven for their particular uſe, after which the *Magi* ſhould walk, and which ſtanding ſtill above the place where the Child lay, they ſhould likewiſe ſtand ſtill, and adore that Jeſus Chriſt whom they ſought for. Such was that cloud, like a white one in the day-time, and fierie in the night; which no man will ſay was an apparition in the whole Hemiſphaere; for it was particularly over the Jews camp, and particularly covered the holy Tabernacle; They marched according to the particular motion of that cloud, and ſtood ſtill when it ſtood ſtill; as we muſt likewiſe believe the wiſe men did with their Star.

As alſo, if that Star had been fix'd in heaven, it had gon before others alſo who journeyed from the Eaſt to the Weſt, which is not written; yea, only that it went before the *Magi.* It would likewiſe have run according to the account and courſe of other Stars which are about the Tropick, from the Eaſt to the Weſt; But who could [Page] have followed it with like ſwiftneſſe? Laſtly, if this Star had been placed in ſight, all famous Hiſtorians would have ſpoken of it, who wrote the memorable things of their own times and ages, which none did.

Therefore it is ſufficiently prov'd, that moſt, thought not the wiſeſt Interpreters, erre, who think that that Star appear'd to all men in hea-

ven, which appear’d indeed to the wiſe men onely, onely to three men, as is written. They erre, I ſay, becauſe they underſtand that generally of a Star, which ought to be particularly underſtood of a light, or a burning flame.

CHAP. IV.
In the miracle of Ezechiahs ſickneſſe, the Sunne went not back in heaven, but in the Dyal of Achaz.

THat which I ſhall ſpeak of the miracle which God did in curing *Ezechiah,* being ſick, is leſſe common, of greater concernment, as it is in the *Kings,* Book 2. Chap. 2. *The Prophet* Eſay *being to give* Ezechiah *a ſign that he ſhould be whole, and go into the Temple of the Lord; calls upon the Lord. And God brought back the ſhadow by thoſe lines that it had gone down in the Dyal of* Achaz, *back ten degrees.* Which is written in *Eſay,* ch. 3 […]. in theſe words, *Behold I will make the ſhadow of the lines by which it is gone* [Page] *down in the Dyal of* Achaz, *to return in the Sun. And the Sun returned ten lines by the degrees that it had gone down.*

In this miracle it is received as current, that the Sun went back in the heaven. For the miracle which was only in the Dyal of *Achaz,* is put in the Sun and the heaven, and becauſe the ſhadow is brought back in the Dyal, the Sun muſt needs go back in Heaven; nor could God make a miracle in the Dyal of *Achaz,* but with a violent motion he muſt turn the whole heaven, and diſturb the moſt general frame. This is to fool one with that fine ſport, as if one would cauſe remove the chimney and the fire from him, that he might not be burnt, rather let him goe back himſelf, and let the fire ſtand ſtill, leſt the houſe be undermined by the removing of the chimney. Let the miracle be plac'd in the Dyal, as is the meaning of the Scripture, and then the miracle will be in its own

place: Nature will ſtand in its own frame, and mens intellects will not be fool'd with vain jugglings. For, good God, what a miſtake is this, that has befool'd a great many wiſe men, that they believed that the Sun had gone back.

If the Sun went back, either he went back in the Zodiack, or that degree of the Ecliptick ſtanding ſtill, which he was running that day; the *primum mobile* came backward, and with the *primum mobile* all the reſt of the Sphaeres; amongſt which the Sun was likewiſe turn'd back. If we ſay that he went back only in the Zodiack, and a tenth part of the Zodiack, according to the proportion he is ſaid to have gone back in the [Page] Dyal of *Achaz,* the Sun muſt needs return through a great many ſigns of the Zodiack, and return paſſ'd moneths, yea ſeaſons of the year, which were paſt in the minute of one hour; which were an horrid confuſion and abſurdity. But how much are they gone backward, not to ſay from truth, or from any probable conjecture, who think that the whole heavens went back, that the ſhadow of the Dyal might goe back? That were to diſturb all nature, to make a difference in the tenour and order of all things, to confuſe the riſing and ſetting of ſtars, to deſtroy all Ephemerides, and Aſtronomical tables, and to make a confuſion in all Aſtronomy. But who ever heard of any ſuch confuſion? who ever heard of this back *ſuperſant?* for the memory of things which paſt in the days of *Ezechiah,* is yet extant among the Gentiles.

But why ſhould there be a greater miracle in the ſickneſſe of *Ezechiah,* than in the death of the Lord. There was darkneſſe only about *Jeruſalem* in the death of the Lord, and ſhould the Sun ſhine longer to the world, in the ſickneſſe of *Ezechiah;*

Chriſt died, *Ezechiah* was only ſick; Chriſt in his death was perfecting the redemption of the World, *Ezechiahs* ſickneſſe only concern'd himſelf and his people: How ill ſuch compari […]ons ſhew let the miracle be placed in the Dyal, not in heaven, and all things will be very agreeable with that Dyal, for the life of man is very well compared to a ſhadow, yea, to the ſhadow of a Dyal. The laſt period of a mans life, and of his Dyal, is called the laſt hour. Again the life of the King is well compared to a Kingly Dyal. The[Page] ſhadow went back, which was deſcending in the Dyal which *Achaz* had made. The life of *Ezech […] ah* who was dying, whom *Achaz* had begotten, went backward likewiſe, nor could *Ezechias* have any more convenient ſign of his recovery than this miracle, which therefore was given as a particular ſign to *Ezechias, Chron.* 2. *chap.* 32. Ezechias *was ſick unto death, and God gave him a ſign,* he gave it to him, not to all. And this ſign was ſeen in the land of *Iudah,* not in all lands, which is to be obſerved & is proved by the ſame place of the *Chron.* That their was Ambaſſadors ſent from *Babilon,* who came to enquire of the ſign which had happened, not in the heaven, which take notice of, but upon the earth, meaning the land of *Iudah:* Nor had the Babilonians needed to have enquired of the *Iews* concerning the miracle, if it had happened in *Babilon,* or if the Sun had gone back in the Firmament, for they themſelves had ſeen it.

Therefore this miracle muſt be reduced to the Dyal of *Achaz;* yea the holy Scripture expreſly meaned ſo, and directly ſets it down in both places of *Eſay* and of the *Kings,* if the words of both places be well weigh'd as is fit. The words in

Kings are theſe. *The Lord brought back the ſhadow by the lines by which it had gone down in the Dyal of* Achaz. Obſerve here, that the miracle is expreſly ſignified in the Dyal of *Achaz.* The words of *Iſay* are. *And the Sun returned ten lines by the degrees it had gone downe* In theſe places *the bringing back of the ſhadow and* the [Page] Sun, are the ſame; becauſe the ſhadow could not return, unleſſe the Sun returned: nor the Sun return, but the ſhadow muſt return. And that is it which *Eſay* ſays in the words immediatly before, *Behold, I will make the ſhadow of the lines return, by which it is gone down in the dyal of* Achaz, *in the Sun;* or with the Sun, which is the ſame. The Sun is not there taken for the Sun it ſelf, but for the light which it throws upon any ſuperfice whereon it ſhines: which it throws upon all dyals, and ſuch a one as you may believe it caſt upon the dyal of *Achaz.* Moreover, thoſe lines of which the *Kings* and *Iſaiah* here ſpeak, were drawn out upon the dyal of *Achaz,* according to the ſhadow of the Gnomon, which, according to art, is plac'd in the middle of the dyal. There were twelve chief ones of theſe marked upon the dyal, to ſhew ſo many degrees, or hours of the dyal, whilſt the ſhadow of the Gnomon, in the mean time over-running the whole ſuperfice of the dyal, caſt out a great many other lines, by which it deſign'd the ſmalleſt minute of every one of theſe degrees and hours. But theſe lines are h […]re promiſcuouſly call'd the ſhadow and the Sun, becauſe they are really ſet down and compoſed in all dyals, by the Sun and ſhadow, without prejudice to the principles of Geometry, who define their lines, pure, not compounded longitudes. Nor can I call thoſe preciſely ſhadows, or preciſely the Sun; but rather the extremities, or

individual diſtinctions of the Sun and ſhadow; for in them the laſt part of the Sun is the firſt of the ſhadow, but the laſt of the ſhadow is not the firſt of the Sun, But what Mathematician ever i- [Page] magined ſuch lines in the heaven, if the words of the *Kings* and *Eſay* are taken here for the Sun it ſelf, and the light it caſt upon the dyal of *Achaz?*

Take notice that *Eſay* here calls that indifferently the ſhadow and the Sun; which the *Kings* ſimply in that place calls the ſhadow, never the Sun. *Wilt thou have the ſhadow to aſcend ten lines, or go down ten lines? And* Ezechiah *ſaid, It is eaſie for the ſhadow to grow ten lines: let it not be ſo, but let it go back ten lines. And* Iſaiah *call'd upon the the Lord, and he brought back the ſhadow ten lines, by which it had gone down in the dyal of* Achaz. It ſeems all this miracle was within the compaſſe of the dyal of *Achaz.* For *Ezechiah* ſaid, It was eaſie to make the ſhadow to come forward: Not that it was indeed ſo eaſie for a ſhadow to come forward ten degrees in a minute, which could not be done but in ten hours; but becauſe it ſeem'd more eaſie for a ſhadow to goe forward, than to turn backward, he requir'd that which ſeem'd harder, and a greater miracle, that it might run back ten lines. Certainly, the force of this miracle was altogether in the dyal of *Achaz,* according to the intention of ſick *Ezechiah,* and according to his Prayer: For *Iſa.* had ask'd him, *Wilt thou that it go forward, or turn backward? Let it turn backward,* ſays Ezechiah, *and the ſhadow of the dyal was brought back.* According to the intention of *Ezechiah,* and the Prayers of *Iſaiah,* there was her […] nothing to do with the turning back of the Sun in heaven, but the turning back of the ſhadow upon the dyal; [Page]

and the miracle, according to the will of the King, and prayers of the Prophet, was perform'd really not in the heaven, but in the dyal. Nor had it been a miracle, that the ſhadow was turn'd back in the dyal, if the Sun had turn'd back in heaven; for the ſhadow follows the motion of the Sun in the dyal, not b […] miracle, but by nature.

And it is certain too, that the light of the Sun upon the dyal ſhould be taken for the Sun it ſelf; as *Strato* of *Sydon* was ſaluted and proclaimed King, without any diſpute, becauſe firſt of all the *Sydonians,* on the top of all their City, he ſhew'd not the Sun it ſelf, but the light of the Sun, over againſt the Eaſt, *and found firſt of all the riſing of the ſun in the Weſt:* others in vain expecting towards the Eaſt to ſee the Sun; which *Juſtin* relates out of *Troyus Pompeius,* in his 18th book Right reaſon therefore, and approved authority, joyn themſelves with theſe places, and the word […] of the Scripture, that this miracle ſhould only be underſtood of the dyal of *Achaz:* In which the Sun running his courſe, as he uſes to doe, the dyal ſtanding in his own place, and the gnomon of the dyal not being ſtirr'd, againſt the cuſtom, order, and natural effect of the Sun and ſhadow, by a miracle, and way to men unknown, the ſhadow was brought back ten degrees: and that they are deceiv'd, who think that the heaven and the Sun went backward. I ſay, that they are deceiv'd, becauſe they have averr'd it as a general miracle in the heaven and Sun, which was to be underſtood particularly, and in the dyal of *Achaz.*

CHAP. V.
How the Sun ſtood ſtill in Gabaon in the miracle of Joſhua. That long day ſhould not extend it ſelf beyond the Country of Gabaon.

LEt us try if any ſuch thing may be underſtood in the miracle of *Joſhua, in whoſe wrath the Sun was ſtop'd,* Ecclus. Chap. 20. As alſo, *ſtood ſtil, and obey'd the voice of a man,* Joſhua 10. God had routed the *Amorrhites* before *Iſrael,* who being beaten from the top of *Gabaon* to the deſcents of *Bethoron,* ſought for ſhelter in the valleys; *Joſhua* was reſolv'd to deſtroy them utterly, whom leaſt the night ſhould reſcue from his ſword and revenge, he ſaid in the ſight of *Iſrael, Thou Sun ſtirr not from* Gabaon, *nor thou Moon from the valley of* Ajalon: *And the Sun & Moon ſtood ſtil, til the people had reveng'd themſelves on their enemies.* And in the ſame place, *The Sun ſtood ſtill for the ſpace of a whole day, and made no hast to go down.* [Page]

There is none, but upon the firſt ſight of theſe words will affirm, that the Sun ſtood ſtill in heaven; But if any one weigh more attentively the force of the miracle, and contain the miracle within its own bounds, he ſhall eaſily find, that the light and rayes of the Sun are underſtood, not the Sun it ſelf. It gives us boldneſſe to conjecture ſo, becauſe it is ſaid, *That the Sun ſtood ſtill in the midſt of heaven;* For the Sun was then going down, when *Joſhua* bid it ſtand ſtill. Nor could the Sun then ſtand in the middle of heaven, [Page] where he was not; for the going down of the Sun is diſtant from the middle of the heaven a whole

Quadrant: Therefore this miracle is ſo to be underſtood, That when the Sun was really going down, the light of the Sun, without the Sun it ſelf, by a great miracle remain'd as yet in the Atmoſphaere, or region of vapours, which is over the middle of the air, and the skie. And that light of the Sun, without the Sun it ſelf, did beat upon the City of *Gabaon,* and the mountain of *Gabaon,* ſo that thoſe rayes which came from that light, being reverberated from that mountain, ſhone through all the valley: inſomuch as the *Amorrhites* who fled, could not eſchew *Joſhua* who purſued them, which was the cauſe of the miracle.

I began to be of this opinion long ago, living in a very pleaſant valley amongſt the *Cadurcian* Mountaines; whence a little of the heaven appearing, allow'd us the ſight of the Sun about ſix hours in the Summer, in the foreſaid valley. But the Sun in the mean time who to my thinking was ſet before, through the diſtances and openings betwixt the hills, did beat upon and guild the high ground over againſt it, with which light the whole valley ſhone, till the Sun was under the Horizon. So it came to paſſe, that in the hill over againſt me I ſaw a Sun without a Sun for many hours together, which was to me like a miracle: which ſo often as I ſaw, I bethought my ſelf of the miracle of *Ioſhua,* that God by a greater miracle could retain the light of the Sun without the Sun, than that by which I had [Page] ſeen the Sun over againſt me upon the mountain.

As far as my reaſon could ſerve me, I thought I was arrived to a conjecture; becauſe it is written, *Thou Sun upon* Gabaon *move not,* for the Sun at his going down did enlighten the oppoſite

Mountain of *Gabaon,* and not every Region of the Horizon, which no doubt it had look'd upon, had it ſtood ſtill in the midſt of heaven; God therefore retain'd in the Mountain of *Gabaon,* and not in all the places of the Horizon, by a memorable miracle, that light by which the Sun going down ſhone in that Mountain, and the neighbouring places; Or whether it were better to believe, that the ſimilitude of the Sun going down by the Atmoſphaere, and refractions which are ordinary in it, did appear after the Sun was down; As the *Hollanders* in *Nova Zembla,* after a night of 2 moneths and a half long, ſay that they ſaw the Sun a little ſooner than they could expect him, becauſe the Atmoſphaere repreſented the light of the Sun to them, ſome days before they ſaw the Sun it ſelf, which *Petrus Gaſſendus* a famous man, and a great Philoſopher known over all the World, hath related and taken ſpecial notice of 1 Book Chap. 19. *Of his Inſt […]tution of Aſtronomy.*

It is like wiſe written in *Joſua. And the Sun haſtened not to goe down, for the ſpace of a whole day.* Which is expounded in the 46 Chapter of *Eccleſiasticus. And one day was made as two.* The ſpace of one day, which *Joſua* obſerved, not a whole day, but to be underſtood. For that light of the Sun which gilded the hill of *Gabaon* [Page] vaniſhed by little and little, and a light like that of the Moon did ſucceed, till the *Iſraelites* had revenged themſelves of their enemies. In which ſenſe thoſe places in *Ioſua* are taken, *Thou Moon move not beyond the Valley of* Ajalon.

Alſo in the ſame place of *Ioſua, There was not before, nor ſhall there be hereafter ſo long a day.* And truly, that one day is made as two. It will take but little time up, and it will be worth while

to relate a contention betwixt a Minorite Frier, and a Mathematician. The Mathematician was ſhewing, that there were days which extended the length of many, according to the obliquitie of the Sphaere, yea a day of ſix moneths, with them who live under the parallel. The Divine at this wax'd angry, crying it was impious, and to be puniſhed with a branding Iron, with which Hereticks are marked, to affirm that there could be any longer days, than in the miracle of *Ioſua,* where one day was made as two: Eſpecially ſince it is directly ſet down. *There has not been, nor ſhall be ſo long a day.* Than which there is nothing more expreſſe, nothing more clear. And we ſhould, ſayes he, makes the holy Scripture a liar (a thing horrid, and not to be thought of) if that were true which the Mathematician did demonſtrate and therefore that Princes did very well, who did baniſh Mathematicians out of Chriſtendom. My little Prieſt, ſays the Mathematician be not ſo fierce, *Your zeal carries you beyond your wit.* For both the word of God is true, and that Mathematical demonſtration is likewiſe true. It is true, that neither before [Page] that time, nor ſince, could there be ſo long a day in *Gabaon,* as there was by the command of *Ioſhua.* But extend not that miracle and that length of day beyond *Gabaon* to Neighbouring Nations. For it is true, nor can there be any thing more true, that in thoſe Countries which are near the poles, thoſe days are, and ſhall always be longer than that day, in which, according to the command of *Joſhua* the Sun made not haſt to goe down upon *Gabaon* for the ſpace of one whole day, and one was made as two. For they are really days under the pole, not of two days, but of a hundred and eighty two days, and more,

which the Mathematician by irrefragable arguments made clear. But the Divine being here baffled, did wrangle to no purpoſe. But that our ſpeech may return whence it begun. The miracle of *Joſhua* muſt in effect not be placed in heaven, but upon the earth, nor upon all the earth neither, but only in the Country of *Gabaon,* In which there never was before, nor ſhall be after ſo long a day, for that could not be made good every wher elſe.

There will not be wanting men of ill conceits, who will either render me ſuſpitious, as having an ill opinion, of the faith in miracles, or think me mad, or deſperately bold, that I depart ſo far and wide from the received opinion, who undoubtedly believe that the Sun upon the command of *Joſhua* ſtood ſtill in heaven, as they alſo think, that in the recovery of *Eze.* it went back. They will detract from my conjectures & defame them as riſing from bad Principles, that wil offer to [Page] overcloud the Scripture, where it ſeems to ſpeak ſo clearly, ſaying, that in the miracle of *Ioſhua, It ſtood ſtill in the midſt of heaven,* and upon the prayer of *Iſaiah, it returned ten lines.* Such men as theſe think all things that people wil not believe Religion & Divinity, & miracles with them have the greater repute of ſanctity, the more incredible they are; and which is a ſtrange thing, the more they are paſt belief, the more they believe them: I Ingenuouſly confeſſe, I doe not give in my name amongſt thoſe enormous upholders of miracles, who put all reaſon out of ſquare. I am reaſonable, and any thing that is belonging to reaſon I pretend an intereſt in it. I believe thoſe miracles of *Ioſua,* and *Iſaiah,* and doe very much magnifie God in them, but think

them not greater than they were, nor as is agreeable to reaſon, therefore I have contained them within their own limits. And I beſeech the Reader will not be ſo raſh in his judgement concerning thoſe thoſe things which I have here written. For I have written far from any ambition, not to triumph over mens common errors, but to ſearch them out, for the love which I bear to truth, and whoſoever is a friend to reaſon and truth, let him judge of my obſervations.

CHAP. VI.
Where the miracle is of the Iews garments not worn out in the Wilderneſſe, and the not wearing of their ſhooes.

SUch another wonder that is thought indeed, not a miracle, which is read in the 29 Chapter of *Deuteronomie,* where *Moſes* rehearſes this miracle, and bounty of God to the Jews. *The Lord,* ſays he, *led you forty years through the Deſart, Thy clothes were not worn nor thy ſhoes wax'd not old.* It is cōmonly thought, that the clothes of the *Iſraelites* therefore were not worn out, becauſe God had made their clothes incorruptible, as alſo one occult facultie of growing bigger, that the clothes which the *Iſraelites* put on, ſo ſoon as they grew, they grew likewiſe which they alſo wore. Concerning their ſhooes, that could not be ſpent nor grow old; and ſo ſoon as they put ſhooes upon their childrens feet, as the childrens feet grew, ſo the ſhooes grew likewiſe. [Page]

This they believe, becauſe they conſider not that the force of this miracle, was nor placed in thoſe idle fancies and childiſh ſtories, but in that wonderfull providence by which God led the *Iſraelites* forty years through the Deſart, deſtitute of all things, notwithſtanding they had ſuch abundance, that they wanted not materials to make clothes & ſhooes of, that their clothes were not worn out, becauſe they had ſeveral changes, that their ſhooes were not ſpent, becauſe they found new ones to put on, that they fed a thouſand Flocks in the deſart, of whoſe wool they made cloth and rayment, and of their skins, and [Page]

leather made ſhoes, and wanted beſides no Weavers, Taylors, Curriers, and Shoemakers.

God ſays moreover in that place, *Bread ye did not eat, Wine or ſtrong drink you did not drink in the Deſart, that you might know that I was the Lord your God.* Manna had reign'd down to them out of Heaven, Water flow'd to them out of the Rock, both by a miracle from God, that they might eat & drink Manna & Water, in lieu of Bread and ſtrong drink. It was likewiſe a miracle from God, that their Flocks ſhould find whereupon to feed, and what to drink in the barren and dry Wilder-neſſe.

This was then the force of the miracle meant by *Moſes,* to ſhew that the Jews wanted nothing for forty years, which by ſeveral ways, but always to the ſame ſence he expreſſed, He opened himſelf more clear in the 2 Chapter of *Deuteronomie, The Lord knows thy journey, how thou paſs'd through this great Deſert dwelling with thee forty years, and thou lacked'ſt nothing.* In which ſenſe underſtand the 8 Chapter of the ſame *Deuteronomie. Thy clothes was not worn out with age, and thy feet were not beaten, behold this is now the fortieth year.* The Garments of the Iſraelites might grow old, but not fail them with antiquity, God not ſuffering them to want new garments to repair the loſſe of the old. Their ſhooes might burſt in their upper leather, but their feet not to be gall'd, becauſe they had lea- [Page] ther enough in the Deſert, ſo that they could not be bruiſ'd either with a worn or cobled ſhooe. So underſtand that place where tis ſaid, *The Jews did not thirſt in the Deſert.* For the Jews might thirſt in the Deſert, but they wanted not water wherewith to quench their thirſt. Yea whatſoever

the words of *Iſay* may ſeem to imporr; The Children of *Iſrael* muſt needs be dry in the Deſert, or elſe they had drink in the Deſert, for none drinks water but he that is dry. *The fool is dry when water's nigh.* That is […] ſuffers thirſt, God could indeed by his miracle, in which he is wonderfully powerfull, have done all that, that the Jews ſhould not be hungry nor dry, nor their clothes be worn, nor their ſhoes be ſpent. And there ha […] […]en need of theſe miracles, if they had had no wool, nor no leather; but they wanted none of theſe things, nor was any ſuch miracle needfull. Yea this miracle would rather have manifeſtly evidenced the want of clothes and ſhoes, if for want of clothes and ſhoes, and by the virtue of that miracle they had always put on the ſame clothes, and the ſame ſhoes which could never wear out: On the other ſide it ſhew'd the abundance of clothes and ſhoes which they had, becauſe neither their clothes nor ſhoes grew old, becauſe they chang'd both ſo often.

And aſcribe this to the providence and care of the Lord, by which all things which were neceſſary for the Jews were provided for them, becauſe he led them ſometimes through pleaſant and [Page] plentifull places, from whoſe Inhabitants *Deut.* 2. *and elſewhere; They bought m […]at for money and did eat, and bought water for money, and did drink,* for which the *Iſraelites* were beholding to the *Edomites* and *Moabites,* And when *Sehon* for-bad them this privilege, they ſmote him, with all his people, and all his Cities, *and took the prey and ſpoil of his Towns,* Deuteronomie, Chap. 2. And in the third Chapter, they deſtroyed *Og* the King of *Baſan; And that time they took the land from the* Amorites *which is beyond* Jordan. *Moſes*

himſelf would have ſaid, *On this ſide* Jordan: which obſerve: And that amongſt the prey and ſpoils of theſe two Kings, there were garments and ſhooes found, and more than enough of materials to make both clothes and ſhooes. This you may imagin alſo of the *Amalekites,* oververcom by the Jews. *Exodus* Chap. 17. before the Law given in *Sinai.* To this you may add, that the Jews for many years compaſſed Mount *Seir,* inhabited by the *Edomites,* from whom they bought victuals and water, which I made now appear, and from whoſe Cities they had clothes and ſhooes at a price.

CHAP. VII.
That the Flood of Noah was not upon the whole earth, but only upon the Land of the Jews. Not to deſtroy all men, but only the Jews.

GIve us leave to diſcuſſe this laſt miracle of the flood of *Noah,* which is believ'd to have [Page] overflow'd the kingdoms of the earth with moſt mighty overflowings, and which I rather believe overflow'd only *Paleſtine,* and the Land of the Jews. The cauſes of this conjecture are chiefly, the cauſes of the Deluge; which here I ſhall mention from their beginnings.

I ſhow'd you before, that the Jews were framed in *Adam,* and eſteem'd the peculiar *ſons of God;* that they were ſeparated from all other Nations which God had created in the beginning. And that thoſe Nations were call'd *the ſons of men* in many places of holy writ, I have ſet forth at large. The Lord likewiſe ſet the Jews apart from all Nations, when he plac'd them in his holy Land, as in a fenced garden, whither it ſhould not be granted to other Nations to come. God then had forbidden the Jews to make any mixture with other Nations. Chiefly, he ſuffer'd them not to defile their ſons with the daughters of men. Againſt the command of God, the Jews had admitted the Gentiles into their land; *Who* ſayes Geneſis, *when they began to multiply upon the earth, the ſons of God ſeeing the daughters of men that they were fair;* or, which is the ſame, the ſons of *Adam,* who [Page] were after called Jews, ſeeing the daughters of the Gentiles, *took to themſelves wives of all which they choſe;* and by that copulation Giants

were begotten: For the Jews being made ſtrong and lively by Gods late framing of them, and *going in to the daughters of men,* as ſtrong men are begot by ſtrong and divine ſeed, mix'd with humane, begets Heroes: the ſons of God lying with the daughters of men, begat Heroes, valiant men, as they are ſet down in that ſame place, by *valiant and famous men in their age.*

It repented God, being angry at the wickedneſſe of the Jews, that he had made men, and wrought the clay of which he fram'd *Adam,* of whom the Jews were born, an earthie and corrupt generation of men. *The cogitation of whoſe heart was bent upon evil continually, at all times;* that is, from their firſt beginning, both in *Adam* their Father, who had tranſgreſſed the commandement of God; and in themſelves, who had likewiſe broken the covenant of God.

I will cut off, ſaith the Lord in that place, *man whom I have created, from the face of the earth, from the man to the beaſt, from the creeping thing to the fowl of the heaven; for I repent my ſelf that I have made them.* Here take notice, that by earth we underſtand *Palestine,* according to the Hebrew, who by earth ſimply expreſs'd, mean their own: As I obſerv'd of the darkneſſe before in the death of the Lord. God then had decreed to deſtroy man, whom he had created, from the face of the earth. By *the man whom he had created,* underſtand the Jews, the [Page] poſterity of *Adam.* I ſay of that *Adam* whom he had created or fram'd, for creation and framing here is the ſame. By *living creatures,* underſtand alſo the Gentiles mingled amongſt the Jews, and cauſes of the ſins of the Jews, according to what I formerly ſet down at large, where I made it

appear, that the Jews are ſimply call’d men, in compariſon of the Gentiles; that the Gentiles on the other ſide, compar’d to the Jews, were call’d *beaſts,* and *a people which was not a people,* in holy Scripture; And ſuch was Gods anger, that he reſolved not only to deſtroy all thoſe Jews and Gentiles, but all the men of that Land, and all the cattel of it, from the creeping things to the birds of the air; except only *Noe,* the Jew, who according to Gods command fram’d an Ark, to eſcape the violence of the Deluge.

The treaſures of the great depth were opened, ſayes Geneſis, *and the windows of heaven were opened, and it rained upon the earth forty dayes and forty nights. And there was a deluge upon the earth: and the waters were multiplyed: and they lifted up the Ark high from the earth; for they increas’d exceedingly, and fill’d all things upon the face of the earth. And the waters preval’d exceedingly upon the earth. And all the high hils were cover’d under the whole heaven. The water was fifteen cubits above the mountaines which it had cover’d. And all fleſh upon the earth was deſtroyed, birds, living creatures, and beasts, and all creeping things. All men, and all things wherein is the breath of life, died. And he deſtroyed all things that was upon the earth, from the man to the beaſt, as well creeping things, as fowls of the* [Page] *heaven,and they were cut off from the earth. Only* Noe *remained, and thoſe that were with him in the Ark.* All which *Geneſis* prophetically expreſſing and opening, as by inſpiration, ſets forth, to declare, that all the beaſts of the land of *Iudah* periſh’d, when *Paleſtine* was drown’d: which words, if you take only the literal ſence of

them, ſeem to intimate, that all the earth, or both Hemiſpheres, round about which the Sun takes his courſe, were overflow'd.

Nor is it material to me that which is ſaid, *that the treaſures of the great deep were broke up, and the windows of heaven opened;* For, that great Abyſſe was the ſea of *Paleſtine,* from which all the fountains ſpring. Which *Geneſis* ſets down to us were to have been broken up, to repreſent to us, that all *Palestine* was diſſolv'd in water, and did ſweat out all the moiſture in its veins. But there are ſome, who to adde force to ſuch things as are hyperbolically written, interpret the Cataracts of heaven, The waterie heaven diſgorg'd upon the whole earth; which is a meer ſoppery. For theſe things were written in a high ſtile, to expreſſe the abundance of rain by which the Land of the Jews was overflow'd. *The mountains were covered under the whole heaven,* muſt be underſtood of the high mountains of *Palestine;* as alſo *the whole heaven,* was that which covered *Paleſtine.* For it is ordinary to aſſign every Country its own heaven. In the ſame ſenſe underſtand the 2 Chapter of *Deutr.* where God caſting a fear upon all the nations of the Holy Land, to which he was to lead his people *Iſrael,* exhorts them in theſe words, *To day I will* [Page] *begin to ſend thy fear and terrour upon the Nations which dwell under the whole heaven.* All the heaven is here underſtood, which was over the whole Land of *Palestine,* For God did not that time ſend the fear of the Jews upon the Nations that dwelt in *China, America,* the South, or *Greenland.*

But if we will take notice of the thing and not of the words, it will appear, that the Deluge came

only upon the Land of the Jews, and not upon the whole world. Both from the cauſes of the Deluge, which I now ſpoke of, and which I now told you were the ſins of the Jews. As alſo by *Noe* the Jew, and his ſons, the reliques of the Jews; as alſo from the place upon which the Ark ſtood upon the decay of the waters: *upon the mountains of Armenia,* ſayes *Geneſis.* Which mountains of *Armenia,* as they look toward; *Palestme,* make up a part of *Syria,* next to *Paleſtine.*

But, certainly *Ioſephus* me […]nt that that was a particular Deiuge, where writing againſt *Appion* lib. 2. he ſpeaks of all the authors, Gentiles, who have made mention of the Jews; amongſt whom he mentions *Beroſus. Beroſus▪* ſays he, *hath […]ritten of the Ark, in which the chief of our Family was pr […] ſerved.* He ſaid not, *in which the chief of mankind was ſaved; but the chief of our ſtock or linage;* that is, of the Jews: For there he ſpeaks of the J […]ws, whom *Ioſephus* calls *his own,* and *his own ſtick* b […] ing a Jew himſelf: Who, I ſay, was the chief of the people of the Jews after the F […]oud; for *Ioſephus* derives the firſt kinred of the Jews before the Flood, [Page] from *Adam;* by which it is very clear, that only the reliques of the Jews were ſav'd in the Ark, and that the Family of the Jews was reſtor'd by *Noe,* who was the ſecond beginner of that kinred after the Deluge.

CHAP. VIII.
The ſame which was prov'd in the former Chapter by the Dove ſent out by Noe, and by the natural deſcent of waters.

IT is clear, that this Deluge was peculiar to the Jews, not univerſal in all Nations, by that which is written of the Dove, which *Noe* ſent out, and ſhe return'd to him at night. For that branch with green leaves which the Dove pull'd from the tree, was not of thoſe Olives which the Deluge had overwhelm'd; and for a whole year buried them in mudd. Therefore it is more probable to ſay, That that Dove being ſent from the mountains of *Armenia,* flew over all the waters of the Deluge, and in the higher fields of *Aſia,* gather'd from an […], free from dirt and ſlime, that branch with green leaves, to ſhew to *Noe* a flouriſhing, not a wither'd hope of his deliverance.

Which that we may more clearly perceive, let us conſider, and recollect that violence, with which the ſhowers of the flood in great bodies of water broke out, and did beat the whole earth, without reſt or interruption day or night. Let us bethink us how great muddy ſtreams fell from the [Page] mountains into the valleys, And that deluge made up and ſweld with thoſe torrents, was nothing elſe but Water mix'd with ſlime and clay, which being afterwards macerated for a whole year, in which it was upon the higheſt mountains, and fifteen cubits above them, the dregs of that ſlime falling down to the bottom, ſtuck in the branches of the trees, and every leaf of them. For this we are taught by dayly experience, where troubled and clayie rivers break over their banks; For after the

[…]e waters are driven off, we ſee the reeds and the trees with which theſe banks are planted, preſſed down with the weight of the ſlime, and defil'd with moſt filthy clay; As alſo all the Olives were drown'd at the Flood of *Noah;* As likewiſe we may very well read, that all thoſe Olives for a whole year, in which the deluge is ſaid to have whelm'd them, to have been altogether ſpoil'd and deſtroyed, and to have rotted at laſt.

And thus I conceive, that the fields of upper *Aſia* are higher than the Mountains of *Armenia,* becauſe I think the loweſt earth lies always to the Sea ſide, and thoſe grounds are higher which are the fartheſt from the Sea, and are higher raiſed, within the uppermoſt and continued Globe of the earth: which we ſee clearly, when we ſee famous and ſwift rivers, through great and long tracts of land; haſten to the ſea, according to that reaſon, by which they flow down from upper ground to a continued deſcent. Nor ſhall I omit to relate what a moſt experienced Geometrician related to[Page] me, That he had try'd the deſcent by which the river of *Garonne* run from *Tholouſe* through the land of *Burdeaux* into the Ocean, and meaſuring a hundred rods, he found many tim […]s a whole rod of de […]cent for this ſwift courſe to the Sea. I perſwaded my ſelf that it had been ſo accounted by *Auſonius* in his *Moſella:* 'Smooth Loyrs, and ſwift Rhoans, ſtrong Garonns ſtream.'

If you will not grant ſuch a declination, as the Geometrician ſaid the *Garonne* run into the Ocean, take the *Danow,* that famous and ſwift River, which runns ſix hundred miles of continual deſcent from its own ſo […]ntain, into the *Euxine* ſea. And let us know his de […]cent, not in a hundred, but ſix hundred ro […]s meaſuring; as

alſo, that after the meaſuring of […]x hundred miles, there is found one mile of deſcent; By which reaſon, the fountain of the River *Danew* may be found higher than the ſhore of the *Euxine* ſea, one whole mile. Grant alſo that dec […]i […]itie not to be hindred by any intervening mountain, nor rough with any ſtops, through a clear plain, as we ſee in a globe, either of Metal, or Yvorie, very even and ſmooth: ſo that nothing can hinder thoſe waters flowing along ſo ſmooth a channel. Then grant, that the Country about the *Euxin* ſea is ſo much drown'd, that the waters of it are rais'd from the bottom perpendicularly a whole mile. Which height will doubly out-vie the height of the higheſt hils. This being granted, it would be found according to that which I ſaid, That the ſountain of the *Danow* was higher than the ſhore of the *Euxine* ſea, that that [Page] deluge, which would riſe up to the right and left of that Continent, would only touch the brim of the fountain of *Danow,* and not paſs thoſe lands, and thoſe on the other ſide would remain untouch'd, and dry, as before.

Think ſo likewiſe of the deluge of *Noah.* Concerning whoſe waters we might eaſily gather how much of *Aſia* they overflow'd beyond the *Armenian* mountains, if we knew the height of the mountain of *Ararat,* which is one of the higheſt, and on the top of which the Ark ſtood; and what riſings, and what barrs that Globe of the Continent of *Aſia* rais'd againſt thoſe waters that flow'd down upon them from above; from above, I ſay, thoſe fifteen cubits, by which, according to *Geneſis,* it was higher than the mountains which it covered.

Truly, I really think that the waters of *Noahs* floud roſe a hundred miles, or thereabouts, up inthe Continent of *Aſia,* becauſe the continent of that Globe being full of riſings and ſtops, nay, advancing it ſelf with very high ridges as far as the hill *Taurus,* broke, as is probable, the for […] of the water, by the interpoſition of mountains, that the waters could not go any further.

That the Dove could flee and return one hundred miles, to bring that branch with green leaves, in a day, I gueſſe from hence, becauſe ſhe being out in the morning, and came home at night; both by reaſon of the ſwiftneſſe of her wing, with which the Dove is naturally endow'd, as alſo by the leading and conduct of God Almighty, ſhe went to fetch the pledge of peace, by which God [Page] was reconcil'd to the Jewiſh Nation: But ſhe had not flown ſo far, if ſhe had intended to pluck a wither'd, and a ſlimie branch, for there were enough hard by the Ark.

CHAP. IX.

This ſame is prov'd by the historie of the ſons and poſterity of Noah. By Euſebius in his Chroniclae. There were particular deluges. Aegypt never drowned. Strabo, of the Turdetanian Spaniards. Scaliger and Servius concerning the Trojans, are cited. Solinus of the Indians. Sanchoniato, Iombal.

ACcording as it is believ'd that all mankind was o'rwhelmed in *Noahs* Floud, they likewiſe believe that the loſſe was repair'd by his poſterity. And if it could appear, that the people of all Lands were propagated ſince the Floud of *Noah,* from his poſterity, there were no reaſon but I ſhould yeeld to them. Read but attentively the tenth Chapter of *Geneſis,* from whence the reparation of all mankind is aſcrib'd to the ſons of *Noah:* as alſo the diviſion of the whole earth by them is aſſerted. And it will appear more clear than day, that not all the Countries and regions of the earth were poſſeſſed after the floud by the ſons of *Noah,* but only thoſe Countries in the Holy land, as they are there ſet down, or rather thoſe Countries of the Holy hand, and the Countries round [Page] about it. In that chapter, the beginning of the Kingdom of *Nimrod* was *Babylon. Aſſur* built *Niniveh.* There is nothing but *Babylon* and *Niniveh* ſaid to be poſſeſſed in the whole chapter, either beyond *Euphrates,* or beyond the River of *Egypt,* or beyond the red ſea or beyond the whole *Paleſtine,* which I determined before the bounds of the holy land, and which do environ it every way.

Yea you ſhall read in that chapter, that the *Philiſtines,* the *Hethites, Iebuſites, Amorrhites, Gergeſites, Hevites, Sinites, Aradites, Samarites,* and *Amathites,* were all Nations of the holy land, which appears from the places and journals of that Country. *And the bounds of* Chanaan *the Sons of* Cham *are as one comes from* Sydon *to* Cerar, *even to* Gaza, *till thou enter into* Sodom *and* Gomorrha, *and* Adma, *and* Zoboim, *even unto* Leza, which are either places, or Cities of the holy land. It is immediatly added, *After this the* Chananites *were diſperſed.* But no body doubts of them, but that they were a very well known people of the holy land, Then thou ſhalt find it thus written. *Theſe are the ſons of* Cham, *in their kinreds, tongues, generations, lands, and people.* Which if you read ſuddenly, you will imagine, that thoſe tongues, generations, lands and nations, had poſſeſſed the third part of the earth. But take notice that theſe great names of tongues, generations, lands, and nations, are to be underſtood for their own nations in the holy land, divided and diſtributed amongſt them, wherein they dwelt according to that deſcription in the tenth chapter. Obſerve too, that [Page] tongues are here prepoſterouſly ſet down, *For at that time all the Nations were of one lip.* The earth was of one lip, and of one ſpeech, and ſo of one tongue, as it is written in the following chapter the 11 of *Genſis.* Not was that confuſion of tongues which follows in in the 11 chapter in the building of *Babel.*

The Sons of *Sem* are reckoned, who was the Father of the Sons of *Heber. And there were born unto* Heber, ſays Geneſis, *two ſons, the name of the one was* Phaleg, *becauſe in his days the earth*

was divided, and the name of his brother Joctan. That land which was divided, is to be underſtood the holy land; For it is ſaid moreover of theſe brothers, *that their habitation was as one goes from* Meſſar *to* Sephar, a mountain in the Eaſt, which is a meer itinerarie of the holy land. *Theſe were the families of* Noah, *and according to their peoples and Nations, and from them were the Nations divided upon the earth after the Floud.* For by them was the habitation of the holy land divided. For land ſimply nam'd, the Hebrews interpret for their own, which I have told you oftner than once before. Grant that all the world was at this time divided by *Phaleg,* could it be poſſible that in five generations: for *Phaleg* is the fifth in diſcent from *Sem,* that they could inhabite *China, America,* the *Southland,* and *Greenland,* and whatſoever land lies betwixt them? therefore the name of land muſt here he ſtreightned to the choſen land only, which if the buſineſſe be well look'd into, could not be well inhabited and repleniſhed by the offſpring of *Noah* in ten generations.

But they gueſſe, and raſhly too, that all the [Page] places of the earth were divided and inhabited by the Sons of *Noah,* out of an opinion, which, as I ſaid before has prepoſſeſt all perſons, that all the men of the world were drowned in *Noahs* Flood, As alſo from the names of the Sons of *Noah,* which names ſome having ſome affinity, ſome altogether different; they have wreſted to ſome the likelihood of the names of ſome people now remaining or ſome ancient Nation, by meer force, and have brought all thoſe Nations from the Sons of *Noah* by conceited conjectures.

See other fancies, they ſay it is written in the tenth Chapter of *Geneſis,* of the Sons of *Japhet.*

From them the Iſles of the Gentiles were divided, according to their Countries, every one according to their tongue, and families, in their Nations, Thoſe Iſles ſome expound, ſuch as are ſcattered all the Sea over, both *Aegean* and *Mediterranean,* and thoſe which the Ocean invirons, *Britain, Ireland,* the *Hebrides,* the Weſtern Iſles of *Scotland, Shetland,* and all the reſt of the Iſlands known or unknown. They will have the Sons of *Noah* to have been ſo numerous in the days of the poſterity of *Japhet,* that the whole continent of the earth not being able to contain its dwellers, they ſpread themſelves into all the Iſlands far and near; And the Colonies being thronged one upon another, they divided the land, and dwelt in their own Countries, as it is here written; which whether or no it could come to paſſe in the third generation of the poſterity of *Iaphet,* let any wiſe man be judge. There are thoſe who by all [Page] the earth, underſtand all the earth beyond *Paleſtine,* and will have *Europe* in that ſenſe, particularly call'd one Iſland, according to *Hebrew* authors, if they conjecture that the Sons of *Japhet* did ſail to *Europe,* and divided thoſe vaſt tracts of land, which that the moſt famous quarter of the earth contains, within the third generation of the ſons of *Iaphet;* which obſerve, for here is the third, only in the lines aſcending to the ſons of *Iaphet.* Yea if they conjecture, that thoſe ſons of the third generation of *Iaphet,* did not only aſſign themſelves *Europe,* becauſe *Europe* is call'd one Iſland by the Hebrews, and becauſe it is here written; *That the Iſlands of the Gentiles were divided in their Countries by the ſons of* Japhet, *according to their tongues and families;* how uncertain a faith do they build upon ſuch weak conjectures, eſpecially upon the Hebrew ſpeech,

which is ſo much famouus in its ſignification, and ſo ſtrange, that it ſpeaks almoſt nothing but Figures?

But if there be any faith in conjectures, I rather believe that thoſe Iſlands of the Nations were divided by the ſons of *Iaphet, according to their tongues and families in their Nations,* were the Nations of the holy land, which the Sons of *Iaphet* divided, according to their tongues and families in their Nations. Becauſe the ſame things are there underſtood of the ſons of *Iaphet,* which are ſaid afterwards of the Sons of *Cham,* Theſe are the ſons of *Cham* in their kinreds, tongues, and generations, their lands, and people. For it is to be thought that the ſons of *Iaphet* ſetled [Page] themſelves in the Countries of the holy land, as the ſons of *Cham* did. For if the Sons of *Cham,* being reprobates, had their lot in the holy land, which was the land of the Lord, why ſhould not we believe that the Sons of *Iaphet* had likewiſe their portion in the ſame land of the Lord whoſe father the Lord had lov'd and choſen? Truly we have ſhew'd you, that the lots of the ſons of *Shem* and *Cham* fell in that land, why then ſhould only the ſons of *Iaphet* of all the poſterity of *Noah,* be diſ-inherited from the holy land, which was their own? or by what title could they have been call'd by their brethren, being diſ-inherited of that land? Take ſerious notice of theſe words concerning the Sons of *Iaphet. By theſe were the Iſlands of the Gentiles divided according to their nations;* For I could eaſily believe that *Iſlands* and *Countries* are here the ſame. And the Countries inhabited by every one of theſe Nations are called Iſlands, becauſe hedg'd in by neighbouring Nations, as they call thoſe Iſlands of houſes,

which are hedg'd in by lanes round about, why may we not as well ſay Iſlands of the Gentiles, if we ſay Iſlands of houſes? its properly enough uſed.

Euſebius in his Chronicle is a great motive to perſwade me, that the flood of *Noah* was particular to the Iews, where about the time of *Abrahams* birth he ſpeaks thus. *In the three and fortieth year of which* Ninus *reign,* Abraham *was born amongſt the* Hebrews, *It was there the ſixteeenth power over the* Egyptians, *which they call a dynaſty, At which time the* Thebeans *rul'd, who govern'd the* Egyptians *in the year* 190. According to the Greek Jews, it was not [Page] three hundred years from the floud of *Noe* to the birth of *Abraham.* How then could it come to paſſe, that the moſt famous Empire of the *Aſſyrians* in the ſpace of three hundred years, could be ſetled and eſtabliſhed in the ſpace of forty three years. I ſay, the Empire of *Ninus,* whole Original is of ſuch an antient date, that it runs back, not only to fabulous, but unknown times.

Juſtine rehearſes thoſe that are more antient than *Ninus* in his firſt Book, *Vexor,* who rul'd *Egypt,* and *Tanaus,* who rul'd *Scythia;* by which means that Government of the *Theban* Kings over *Egypt* might be ſetled, which at that time had been ſtrengthned a hundred and ninety years. But, which is more to be wonder'd at, is it credible that within three hundred years, ſo ſhort a time, fifteen Dynaſties could paſſe over, & the ſixteenth be begun, if we call to mind that the Kings of *France* have yet but three Dynaſties now, in the ſpace of about two thouſand two hundred years. Its likewiſe known out of the Hiſtory of *Geneſis,*

which favours *Euſebius* very much, That *Abraham* went to *Egypt* in the Dynaſtie of the *Pharaohs,* which flouriſh'd alſo in the time of *Joſeph, Abrahams* great Grandchild, and which flouriſht four hundred years after *Joſeph,* in the time of *Moſes,* in whoſe times the New *Pharaoh* knew not *Joſeph,* whom the old one knew ſo well, which Dynaſtie of *Pharaohs,* comparable to that of the *Caeſars* for its continuance, was alſo famous in the dayes of *Solomon. For* Solomon *was joyn'd in affinitie to* Pharaoh *King of* Egypt, *Kings* 1. *Chap.* 3.

Beſides the deluge of *Ogyges* makes it clear, that there have been particular deluges, which deluge drowned all *Boeotia:* as alſo, that *Deucalions* floud, which ſwallowed up all *Theſſaly:* and many more particular ones, which *Plato* relates that he had heard from the *Egyptian* Prieſt in *Timaeus.* The *Chinenſians* boaſt alſo of their deluge. The *Americans* of theirs: Both of them, according to their accompt, far diſtant from the Floud of *Noah,* and why ſhould we not grant to *Paleſtine* their particular deluge? [Page]

Yea, the *Egyptians,* the neighbours of the Jews, deny that ever *Egypt* was damnified by any floud. They ſay that *Nilus* waters and makes fruitfull e-very year their Land; but never overwhelm'd it i […] a general deluge; which by very ſtrong arguments, and moſt approv'd records taken out of their Hiſtories, the forementioned *Egyptian* Prieſt did make clear in the forementioned *Timaeus.*

It will not be inconvenient to joyn *Strabo* to *Plato* in his third Book of Geographie; where he relates this of the *Turdetans,* the Inhabitants of *Spain. Theſe,* ſayes he, *are held the moſt learned*

amongſt all the Spaniards, *they uſe Grammar, and have their monuments of Antiquitie written, and Poems and Laws in Verſe, for ſix thouſand years, as they ſay.* The *Turdetans* then had their Laws long before the floud, if in the days of *Strabo* they had then written ſix thouſand years: which they being themſelves in that deluge untouch'd, kept likewiſe untouch'd for the ſpace of ſix thouſand years continually, and us'd and obſerv'd them.

Scaliger likewiſe thinks, that the firſt Olym- [Page]
piad was celebrated in the year of the world 3074, and that the deſtruction of *Troy* was four hundred and eight years, or thereabouts, before the firſt Olympiad. And *Servius* has obſerv'd upon that Verſe of *Virgils.*

Th'old Cities ſack'd, reign'd in for many years. Ancient, ſayes he, *or noble, becauſe it is ſaid to have reigned two thouſand eight hundred years.* The beginning then of the Kingdom of *Troy,* muſt be before the beginning of the world; and if *Troy* was rul'd in for two thouſand and eight hundred years, *Phrygia,* as alſo *Spain,* muſt be ſaid to be freed from the floud of *Noah.* Which you may alſo think of *India,* which Father *Liber* firſt enter'd. *From him* (ſays Solinus in his 25 Chap.) *unto* Alexander *the great, there are reckon'd ſix thouſand four hundred and fifty years, and three moneths over: accounting it by the Kings, who are ſaid in his time a hundred and fifty three of them to have liv'd. Salmaſius,* the reſtorer of *Pliny* in *Solinus,* and the diſperſer of his errours, ſets down this number in *Pliny.*

Beſides, the ſame *Scaliger* is author, that *Semiramis* was before the deſtruction of *Troy,* and places her in the firſt age after the Floud, and

ſayes that *Sanchoniato* liv'd in her time: and makes *Iombal* more antient than *Sanchoniato;* and ſayes, that *Sanchoniato* receiv'd many things from *Iombal* out of *Porphyrius.* And *Euſebius* relates, that *Sanchoniato* met with ſome reſerv'd pieces or volumes of the *Ammonites,* which he took out of the Repoſitorie of the Church where they had lain. But, how can ſuch ſtories [Page] agree with the time of *Noahs* floud? To this add, that neither *Sanchoniato,* nor *Iombal* antienter than he, are reckon'd amongſt the ſons of *Noah.* And it muſt needs be, that thoſe volumes lay without the Ark, and were preſerv'd, on which *Sanchoniato* lighted, as *Euſebius* ſays.

Here to reckon thoſe things which I ſet out before more at large, That is an inconſiſtent time which is reckon'd from *Adam* to *Abraham* the *Chaldaean,* or to *Moſes* the *Egyptian,* and it is unadvi […]edly ſet down to be ſufficient to gain the knowledge of thoſe arts which *Abraham* and *Moſes* were exact in. But certainly the time 'twixt *Noahs* floud and *Abraham* would be likewiſe a great deal more incompetent, if according to the ſame inconſiderateneſſe, it ſhould be proportioned as ſufficient for the attainment of the fore-mentioned diſciplines; eſpecially Aſtronomy, Theology, and Magick. The which that they did flouriſh in the time of *Abraham,* is evidently prov'd, becauſe *Ur* of the *Chaldees,* is call'd by *Euſebius, Camarina:* and *Camarina* is the ſame with the City of the *Chaldaeans.* And the *Camarini* were call'd *Chaldaeans,* aſwell as Aſtrologers and Magicians. For the name of the *Chaldaeans* was a token of Nation and Art. It is likewiſe written of the *Camarinian* Magicians, that *they raiſe Leviathan,* who is the Devil. That there is a

land and water *Leviathan,* is certain, or which is as much, that there are land and water Devils, […]rom whom *Philippus Codurcus,* a learned man, and […]ell skill […] in the Hebrew, imagined that thoſe Spirits which we in our mother [Page] tongue call *Luithons* or *Luthins,* have taken their derivation. To think that theſe Theorems of Magick, or ſpels, hatefull to God, were kept in the Ark that they might not be loſt in the floud, were a wickedneſs to believe. But to ſay that the art was invented or repaired, betwixt the floud and *Abraham,* were impoſſible to prove, as other things are.

CHAP. X.
Of Eternity before Eternity. Of Eternity from Eternity.

THoſe who think that the floud of *Noah* was over all Nations, erre much in the ordering of all actions and diſpenſing of them ſince that time. They are likewiſe very much deceiv'd in the ordering and diſpenſing of all actions, ſince the beginning of the world, who affirm that the world was made with *Adam.* They have ſtreightned the beginning and the ending in ſuch narrow bounds, that it cannot by any means fit to ſo ſmall room, which is read of the world created from eternity, and which ſhall endure to eternity, I need not ſay, amongſt Hiſtorians and Philophers, who were Genti […]es, but likewiſe amongſt the Prophets and Apoſtles. But indeed that little ſpace of time to which they limit the things paſt, and things to come, thoſe two eternities, how well does it accord with that expreſſion of the ſhort garment in *Iſay,* Chapter 4 […]28. *A ſhort garment,* [Page] ſayes he, *cannot cover both.*

It is written, I confeſſe, *That God created the heaven and the earth, in the beginning.* That I dare boldly affirm we know not that beginning. I know there is a ſetled number of the ſtars in heaven, there is a determinate number of the grains of ſand in the Sea ſhore: But I think to make up a ſum of all thoſe ſtars▪ all thoſe grains, all thoſe ages which have bin from the beginning, is without the compaſſe of all Arithmetick and humane account. In theſe numbers there is no number, nor need we to comprehend the number of them. It is enough, that God doth know the number of

the ſtars which he created. *The times are not hidden from the Almighty.*

Moreover I find two ſeveral acceptions of eternity in the holy Scripture. The firſt is, by which God is call'd eternal, before time, and before all things created. Another, by which eternity is bounded by ages, and the beginning of the creation. Theſe two […]gnifications of eternity, are both together comprehended in that place of the *Proverbs,* where Wiſdom is brought in ſpeaking after this manner, *God poſſeſs'd me from the beginning of his wayes, before he made any thing.* Or, according to others, *I had a rule from eternity, from the head, from the beginnings of the earth, or from the creation of the world.*

There appears here a two-fold beginning, one before time, and before the creation of the earth; one from ages from the beginnings of the earth, or ſince the creation of the world. The firſt is diſtinguiſhed from the ſecond, becauſe in the firſt God is only ſaid to have poſſeſſed wiſdom: [Page] in the ſecond place, to have ordain'd and inſtall'd her to have a rule over all things created. Both beginnings then are eternal, but the firſt antienteſt. The firſt beginning was eternal by its ſelf, eternal before eternity. The ſecond begining was eternal, in regard of us, ſince our underſtanſtanding cannot reach its number.

St. *Paul* hath moſt clearly evidenc'd this to us in the laſt Chapter of the Epiſtle to the *Romans:* and in the third Chapter of the Epiſtle to the *Epheſians:* and in the firſt Chapter of the Epiſtle to the *Coloſſians,* when he call'd the Goſpel in theſe places, *An opening of the mysterie, which was hidden and conceal'd from ages, and eternal times.* In his 1 Epiſt. to the *Cor.* 2. Chap. he

defined tother. *The hidden wiſdom of God, which he appointed before all times.* As alſo in his ſecond Epiſtle to Tim. Chap. 1. *The Grace which was given to us in Chriſt, before the times of eternity.* And in his Epiſtle to *Titus, The hopes of eternal life, which God had promis'd before eternal times.* St. *Peter* ſpeaking of the ſame in his firſt Catholick Epiſtle, ch. 1. ſayes, *That Christ was foreknown before the foundations of the world were laid.* By which places that difference of eternities which I obſerv'd, is evidently found, That eternity is call'd firſt, before ages, and eternal times. That eternity is called ſecondly, from all time, and from all things. That the eternity which is before eternity, and before eternal times, is the ſame which *Peter* calls, *before the foundation of the world.* Therefore, the eternity from the foundations of the world [Page] is the ſame with that from eternal times, and that therefore the foundations of the World were laid from eternal times, or from eternity, in regard of us, or from times and ages to us unknown, or from that beginning, of which there is no certain knowledge. That eternity of the world is not that eternity of God; but the reſemblance of it, according to that of *Mercurie* in *Aſclepius. God eternal,* ſays he, *had the World before it was found within himſelf; But as the World is the image of God, it is alſo the imitation of eternity.*

CHAP. XI.
Of eternity beyond eternity Of eternity to eternity. The Kingdom of Meſſias, how eternal.

AS God is call'd eternal before eternity, he is likewiſe call'd eternal after eternity, or beyond eternity. *God ſhall reign to eternity, and beyond it,* ſaid *Moſes* in his […]ong: When the Scripture would expreſſe the continuance of any thing, not to eternity, which is only attributed to God, but to eternity according to the duration of the world, it uſes to expreſſe it by the eternity of the Sun, and the eternal courſe of the Moon and Stars: *Thus ſays the Lord, who gives the Sun for the light of the day, and the Moon and Stars for night, If theſe Laws be left before me, then ſhall the ſeed of* Iſrael *fail before me, that it ſhall be no m […]a Nation before me.* That Covenant made [Page] with the *Iſraelites* is call'd an eternal Covenant, *Geneſis* 17. *Iſay* 55. *Ieremie* 32. *Ezech.* 37. and many other places eternal and for ever, which is the ſame. The Sun then, and the Moon, and the Stars, are plac'd with *Iſrael* for eternity. Take that eternity, not beyond eternity, but to eternity, in which ſenſe *Eccleſiaſte […]* is to be underſtood; *But the earth continues to eternity.*

God does prove that the Kingdom of *Meſſias* ſhall continue to eternity by this argument, *Ieremie* 33. *If,* ſays he, *my Covenant with the day can be frustrate, and my Covenant with the night, that night and day be not in their own time, then can my Covenant be in vain with my ſervant* David; which not in the ſame words, but in the ſame ſenſe the 72 Pſalm has […]et down, *and it ſhall a-*

bide with the Sun and Moon from generation to generation. Where obſerve that the Sun and Moon there anſwer to the night and day of *Jeremy,* that is expounded in the 72 Pſalm, *In generation and generation.* In the 88 Pſalm. *I have once ſworn to my holy one, if I […]le to* David, *his ſeed ſhall laſt for ever, and his throne as the Sun in my ſight, and as the Moon, perfect unto eternity, as a faithfull witneſſe in heaven.* Where a faithfull witneſſe is the ſame with one permanent and eternal. The tenth Pſalm ſpeaks that openly. *The Lord ſhall reign for ever.* And in the tenth of *Daniel. His kingdom ſhall not periſh,* As alſo in the 6 of *Chronicles. I will confirm his Throne for ever.* That was it which was written in the 11 Chapter of *Iohn. Chriſt endures for ever.* But that the Kingdom of *Meſſias* ſhould be eternal and for ever, The Angel did moſt expreſly [Page] ſay, ſpeaking to the bleſſed Virgin, concerning her Son, *and of his Kingdom there ſhall be no end.*

And notwithſtanding there ſhall be an end of the Kingdom of *Meſſias,* as *Paul* firmly bears witneſſe of, in the 15 chapter 1 *Cor. And then an end ſhall be, when he ſhall have delivered up the Kingdom to the Father, but he muſt reign till he have put all his enemies under his fect.* The eternity then of the Kingdom of *Meſſias* in the forementioned places, is to be underhood of that only, which being taken in the ſecond acception, ſhall continue till eternity, and not beyond eternity, as in the ſame regard, there was no beginning of the eternal beginning.

What the Kingdom of *Meſſias* was, and what it ſhall be, we may clearly ſee out of the foremen-tioned Chapter of the *Proverbs,* as alſo out of this place of St. *Paul* to the *Corinthians,* thus ſays the

Wiſdom of the Father, who is the *Meſſias* and Chriſt, *Proverb* 8. *The Lord hath poſſeſſed me from the beginning of his ways, before he made any thing in the beginning, the great depth was not when I was conceived, and the fountains of water had not as yet broke out, nor the mountains were raiſ'd up; before the hills I was brought forth: As yet he had not made the earth, the winds, and the hinges of the world;* which are to be underſtood of the eternity of Chriſt before eternity, of that eternity I ſay which was before ages, before the times of eternity, and before the foundations of the world. *I was ordained from the beginning,* ſays the ſame Wiſdom, or, *I had a rule from the head, from the beginnings of the* [Page] *earth, when he prepared the heaven I was there, when he confin'd the depths, when he placed the heaven above, and weigh'd the fountains of waters, when he gave bounds to the Seas, and gave a law to the waters, leaſt they ſhould paſſe their limits, when he weigh'd the foundation of the earth, I was with him. Framing all things;* Which are to be underſtood of the eternity of Chriſt, by whom all things were made who moderates all things, and rules over all things: of that eternity, I ſay, which was from ages, from eternal times, from the foundations of the world. The Kingdom of *Meſſias* begins th […]n from the creation of the world, from the laying of the foundation of the world, and from eternal times: It was from the beginning, which was without beginning: And that Kingdom ſhall alſo end within that eternity which ſhall have no end, by which the world, which had its beginning from ages & times eternal, ſhall be ſwallowed in eternal times, and in the end of ages. *Then ſhall there be an end,* ſays St. Paul, *when he ſhall reſign the*

Kingdom to his Father. The Kingdom of Chriſt was from eternity, it ſhall likewiſe end within age and eternity; For this cauſe, *all times were made by Christ,* Heb. 1. *and Christ was called the Prince of time.* Timothy 1. cap. 1. Yea the Kingdom of Chriſt is called *the Kingdom of all ages* Pſal. 144. For which cauſe St. *Paul* calls Chriſt, *Bleſſed unto all ages.* God the Father reign'd before ages, before the times of eternity, before he had ordained wiſdom, and had given her command over all things. God the Father ſhall likewiſe[Page] reign after ages, after that wiſdom, who is Chriſt the Son, hath yeilded up the Kingdom to the Father in the end of ages. God the Father reigned before eternity, and ſhall after eternity. God the Son reign'd from eternity, and ſhall to eternity. In which ſenſe underſtand that in the 90 *Pſalm. From age to age thou art God.* As alſo which *David* ſings, 4 *Chron.* chap. 16. *Bleſſed be the Lord from eternity to eternity.*

CHAP. XII.
Eternity uſes to be underſtood in Scripture, by the duration of the Sun and Moon. Of an age. Of eternal times. St. Paul expounded. Eternity indefinite.

JEremie, to ſignifie the eternity of that Law […]nd Covenant, by which God had taken the Jews to himſelf to eternity, as alſo the eternity of that Covenant which God had made with *Meſſias,* and with his ſervant *David,* by things undoubted and very well known. *If,* ſays he, *the Laws of the Sun, and Moon, and the Stars fail, then the ſeed of* Iſrael *ſhall fail before him.* And again, *If the Covenant of the Lord with the day and night can be fruſtrate, then can the Covenant of the Lord be fruſtrate with* David *his ſervant:* Therefore both of them are ſet down indubitable and unmoveable, the eternity of the ſeed of *Iſrael,* as alſo of the Kingdom of *Meſſias;* as alſo the eternity of the Sun, and Moon, Stars, Days and [Page] Nights: And as they are conveniently joyned, ſo are they conveniently convertible thus. The ſeed of *Iſrael* ſhall never fail before the Lord, for the Sun and Moon and Stars can never fail before him: It is impoſſible that the Covenant of God ſhould be in vain, which he made with his Servant *David,* that he ſhould be and remain for ever. It is likewiſe impoſſible that the Covenant which God made with the Day and Night ſhould fail, but they ſhould be to eternity, and remain continually: God meant that impoſſibility of his Law, which ſhould never periſh, and of his Covenant never to be broken. In the 6 chapter of the Goſpel according to St. *Luke. It is eaſier for the heaven and earth to paſſe away, than that one tittle of the Law*

ſhould paſſe away. Of the Law, that is, of the Co […]enant which God made with *Iſrael,* and with his *Meſſias.* The whole world is here underſtood by the heaven and the earth, and that impoſſibility he clears by another as great an impoſſibility; that is, the leaſt tittle of the Law ſhall never paſſe away, nor ſhall ever the world paſſe away. Such is that which we read *Pſalm* 72. *The* Meſſias *ſhall endure with the Sun and Moon unto eternity.* Which is convertible thus, The Sun and Moon ſhall endure together with *Meſſias* for ever.

It is written *Geneſis* 1. *Let us make lights in the midſt of heaven, that they may divide the day and night, and be for ſigns and times, for days and years.* Which the author of *Eccleſiasticus* rehearſes in theſe words chap. 43. *The Sun and Mo […]n ſhewthe time and appoint the age.* [Page] Times are made up of days, and nights, months, and years, and ages, which the Sun and Moon divide, and diſpenſe, and appoint the meaſure of them; eſpecially the Sun, who for excellency is called the Father of times and ages by the ancients. For which cauſe holy Writ meaſures out the eternity of ages by the Sun.

It is common in holy authors to reckon weeks of years, months of years, years of years; and with them you have many times alſo ages of ages, which comprehend many myriads of years, of which an eternity is made up. Which you may well call the year of the world, or the great world, whoſe times & ages are reckon’d innumerable. Which you ſhall not need to wonder at, if you wonder that the day of days, the year of years, the age of ages, and all ages of ages have deſcended from eternal times, and ſhall endure to eternity; *I thought upon the days of old, I have*

the eternal years in remembrance, I have counted the years which were from the beginning, ſays *David, Pſalm* 76. The Prophet counted thoſe days, but could ne […]er find the number of them, *For there is no remembrance of things paſt, Eccleſiaſt.* chap. 1. And truly. For the memory of men, being finite and fading, can no way extend it […]eif to the knowledge of thoſe former things which are infinite, and derived from years eternal.

As if St. *Paul* had meant in thoſe places, which I mentioned before in the former chapters, where he ſaid, that the myſterie of the Goſpel was hid from eternal times and ages, to expreſſe a [Page] thing ſo much ſecret and remote, that the myſtery had been hidden ſince the world was made with *Adam,* from whom to the Apoſtle was not above four thouſand years. That had been indeed to have thrown four drops of water into the midſt of the Sea, or to have thrown four grains of ſand upon the Sea ſhore, according to what is written in the 18 chapter of *Ecclus. As a drop of the water of the Sea, or a grain of ſand, ſo little are a thouſand years in the days of eternity.* The author of the *Eccleſiaſticus* here meant; that whatſoever proportion a drop has to the who […]e Sea, or a grain of Sand to the whole ſhore, a thouſand years ſhould have the ſame proportion to the day of eternity, which contain […] the beginning and ending of all things created, in the endleſſe volums of years. For eternity here is taken in the ſecond acception, which is from eternity, and ſhall remain to eternity; Which times are compounded of ages, which ages are accounted by years.

Nor think here that age to be the firſt and pure eternity, which admits of no diſtinction of years,

of no compoſition or compariſon with this ſecond eternity, which is ſecular & compounded. For although the author of *Eccleſiasticus* ſeems to have taken this out of the 88 *Pſalm,* where it is ſaid, A thouſand years in thy ſight are but as yeſterday. It is to be obſerv'd that the Pſalmiſt in that place meant, that there could be no proportion or compariſon betwixt 1000 years & Gods eternity, which 1000 years he compar'd with a day that is paſt, with that which is not. For there is no proportion betwixt an entity and a non [Page] entity. But in this place the author of *Eccleſiaſticus* admits a perfect proportion betwixt a thouſand years and the day of eternity, betwixt a drop of water and the whole Sea, betwixt a grain of ſand, and all the ſand in the ſhore. For a drop of water and the whole Sea are things omogeneal, as alſo a grain of Sand and the whole ſhore; as alſo theſe are here compared according to their habitude of number and meaſure, by which they have relation one to another; But there can be no proportion betwixt a thouſand years, which is a body of years, and a Homogeneous body. Theſe are likewiſe compared together, according to the habitude of number and meaſure, which have relation one to another; but there can be no proportion betwixt the eternity of God and a thouſand years; becauſe they are of different kinds: A thouſand years, and that pure eternity are of ſeveral kinds, becauſe that eternity conſiſts not of years, nor is compounded of ages, or times, and they cannot be compared according to their habitudes and meaſures, for they have none common to both.

The things which I mentioned before of the beginnings of things, and of the creation of the

world from eternity out of *Diodorus,* agree very well wi […]h theſe teſtimonies of holy Scripture. That the ancient Phyſiologiſts and Hiſtorians did believe, that the world was eternal, as alſo affirm'd that men were from eternity; which *Diodorus,* peaking of the *Chaldeans,* expounds thus, That they believed that the world was eternal, having no certain determinate beginning, [Page] for they did not deny the beginning of the world; but thought it unknown and *uncertain,* according to that of *Eccleſiaſticus, There is no remembrance of former things.*

That eternity was uncertain and undeterminate; Wherefore in the Bible eternity is often undeterminate. As it is read *Geneſis* 6. *My ſpirit ſhall not contend with man always;* Eternity in that place is long after undetermin […]d, which appears by what follows. *And his days ſhall be a hundred and twenty years.* For God determined here the age of man a hundred and twenty years, which before was far longer and undetermined: ſo it is to be underſtood of that ſervant, whoſe ear his Maſter pierced with an Awl. *Deut.* 5. *He ſhall ſe […]ve thee for ever,* that is undeterminately, and ſo long as he li […]es: I paſſe by a great many places of this ſame ſor […].

Let it therefore be taken for good, that the creation of the world, which is ſaid from eternity, by the authority of both Teſtaments, could by no means be underſ […]ood ſince *Adam* was made, according to the definition of both ages. Whether you call eternity, which is reckoned from many ages, and times. Or whether you underſtand it indefinitely or undeterminatly. For it is known that the time betwixt […]s and *Adam* is within account. For the times from *Adam* are of a known

period, without the account of ages. Beſides there is a great deal of difference betwixt thoſe things that preceeded the beginning of all things, and thoſe things which were before […] *Adam.* [Page] Of theſe there is neither mention nor knowledge: Of the other there is certain knowledge and memory.

CHAP. XIII.
Of the ages of creatures deſcrib […]d by Heſiod and Auſonius. Why the Hiſtories of the firſt men were not known. Out of Plato. By the change of the Epoche. The Aboriginal Nations of the world are not known.

I Often have wondred at the ages of creatures which *Heſiod* relates; That the juſt age of a man is Ninety ſix. The age of a Crow eight hundred and ſixty four. The age of a Hart three thouſand three hundred and fifty ſix. The Rooks ten thouſand three hundred and ſixty eight. The Phoenixes ninety three thouſand three hundred and twelve. The Nymphs live Nine hundred thirty three thouſand a hundred and twenty. For he put thoſe very ages into a Verſe, from a tradition far more antient, as we may conjecture, than *Heſiod.* There *Heſiod* was antienter than *Auſonius,* who ſince that time a long while did tranſlate them in Latine Verſes. But *Plinie* thinks that but a Fable which he writes concerning the Phoenix, and the Nymphs. Well, grant they bee fabulous, notwitſtanding it appears by this, that *Heſiod* receiv'd them of a fabulous and moſt ancient tradition. I ſay, from that tradition which had ſet down the ages of Crows, Harts, and Rooks, [Page] of which the Antients doubted not, and which they could not affirm the certainty of, without many and frequent experiments: Neither had *Heſiod,* a moſt learned and elegant old Poet, vouchſaf'd to have deſcrib'd ſuch idle ſtories in ſuch excellent Verſes; nor *Auſonius* after him, a ſweet and acute Poet tranſlated them, if both of them had thought that the beginning of things

was to be reckon'd from *Adam,* from whom to *H […]ſiod* there was not as yet paſſed the age of an Hart.

Thoſe Poets ſet down ſuch ages, ſuch bounds to the lives of Beaſts; but thought that God the Judge of eternity, knew all other ages, namely, that of the world, heaven, and ſtars. Of eternity, I ſay, which in that place *Auſonius* ſets down as a *ſecret,* and known to God alone. The knowledge of thoſe eternal ages which were from the beginning, was hid from men, according to that decree, by which he has hindred men to know all things; and through which he thought it fit in his wiſdom that they ſhould be ignorant of the diſpenſations of time: According to that of the Lord when he was aſcending to heaven, *It is not for you to know the times, which the father has put in his own power,* Acts. ch. 1.

The *Egyptians,* according to *Plato,* aſcrib'd the cauſe of this ignorance to the ſeveral deſtructions of men; of which the greateſt were by fire and water, the leſſer by many other ſeveral ways. They ſaid, in ſome long tract of time there were ſome changes and differences of things in motion, both in heaven & earth, & in ſome long [Page] tract of time. Whence higher Countries either were conſum'd with too much fire, or the lower drown'd by too large effuſion of ſhowrs. But the *Egyptians* were free from fire and floud: *Nile* ſaving them from fire: And ſuch was the temper of their climate, that no ſhowr from above had ever water'd them, or ever ſhould. Nor were they water'd at any time with any other water, than which either flow'd over from *Nilus,* or ſprung out of the bowels of the earth. And for that cauſe, being not much ſubject to fire, nor overwhelm'd

with water, ſome men were always preſerv'd with them, ſometimes more, ſometimes leſſe, but never a general deſolation. For which reaſons they reſer […]'d alone the moſt antient Records. And that both their own actions, and the actions of other Nations which were memorable, were diligently ſet down, and written in the Records kept in their Temples. That the Greeks and other Nations, either by Plagues ſent down from heaven, or being deſ […]royed either by water or fire, in certain ſpace of time had loſt both letters and knowledge; and enter'd as it were again into their childhood, beginning at their Alphabet; nor knew what had been at home or abroad, but through a cloud, and by hear-ſay. Therefore they believe that the head of all things flow'd from that beginning, which is the beginning of their knowledge, and are content to remit that alone to poſterity. So *Plato.*

To this adde the length of time, which changes and conſumes all things, from whole devo […] - ring jaws the *Egyptians* could not reſcue them- ſelves. For they, though they ſhow'd [Page] abundance of ancient monuments, both of their own and other Nations, had notwithſtanding loſt the Annals of their King God *Vulcan,* and of the Sun, his ſon. To theſe deluges, fires, and devouring times, add that groſſe ignorance, which in ſeveral ages hath orerun the whole world, more powerfull than fire, than water, than time it ſelf, which hath ſwallowed, blotted out, and defaced the memory of things paſt. To this add the wickked diſpoſitions of many men, and the hatefull deſires of Princes; as that of *Nabonaſſar* the *Chaldaean,* from whom to the death of *Alexander,* there were four hundred twenty four

years. He cauſ'd the deeds of all Kings before him to be aboliſh'd, that a new beginning of all affairs, and Kings, might begin its computation from himſelf; whence the date of *Nabonaſſar* was deriv'd. *Alvarez a Samedo* in his Hiſtory of *China,* relates, That a certain King call'd *Tein,* commanded by a Proclamation to burn all the Books of the *Chinenſians,* except Phyſick-books: and was ſo carefull in bringing an utter deſtruction for 40 years that he reigned, that he utterly overthrew all learned men, and all learning in his own age. As that was likewiſe the ambition of vanquiſhing Princes, which ſo much alter'd the computation of time, when they chang'd the Epoche, and would have the times nam'd by their names. Hence thoſe known Periods, from the death of *Alexander:* of *Auguſtus,* from the fight of *Actium:* and that which was call'd the Epoche of *Dioclesian.* The antient *Aegyptians* renew'd the intervals of their years, as often as they [Page] receiv'd new Lawes from new Kings and new Conquerours. Which *Scaliger* in his Book *De emendatione Temporum,* ſayes they did very frequently.

We muſt needs imagine that all climates of the world have been diverſly ruin'd, but ſucceſſively, and by turns, not all with one puſh, or at one time. That thoſe men who were in their own land too numerous, behov'd to make up their loſſes. That by divers chances and fortunes mankind hath been toſs'd hither and thither, nor could not alwayes continue in the ſame ſtations. Hence it is, that no Land could ever boaſt it ſelf of its Aboriginals; that is to ſay, of thoſe men who were firſt created in it, who in the firſt ſpring of the Creation came forth every where out of the earth.

And hence it is, that I truſt neither *Aegyptian, Scythian,* nor *Aethiopians,* calling themſelves Aboriginalls, and the moſt antient of Nations.

The Chriſtian Fathers who liv'd in the next age to Chriſt, whom its fit we call *the ſons of light,* as they were not wiſer than the ſons of this world in their generations; ſo were not they more diligent or provident than they in the enquiry of thoſe generations. They were wi […]e in thoſe things which belong'd to heaven, and the ſecond creation: they neglected ſuch things as were of the earth, and the firſt creation. And as they adhered to the reading of the holy Scriptures, they very well rejected the fables of the pedigrees of the Gentiles, who thought themſelves Aboriginals. But on the other ſide, [Page] too negligently, by their leave, they reſted upon *Adam,* and thought him alone the firſt parent of all men, becauſe he is read the firſt in *Moſes.*

The ſame negligence which poſſeſſed the firſt, purſued the ſucceſſive Doctors of the Church; who knew no other men, but ſuch as were begotten by *Adam;* Yea, they pronounced them Hereticks, that plac'd the *Antipodes* over againſt *Adams* poſterity; becauſe they muſt then think them the poſterity of ſome body elſe. I would St. *Auguſtine* and *Lactantius* were now alive, who ſcoff'd at the *Antipodes.* Truly they would pity themſelves, if they ſhould hear or ſee thoſe things which are diſcover'd in the Eaſt and Weſt *Indies,* in this clear-ſighted age, as alſo a great many other Countries full of men; to which it is certain none of *Adams* poſterity ever arived.

CHAP. XIV.
They are deceiv'd, who deduce the Originals of men from the Grand-children of Noah. Grotius, concerning the Original of the Nations in America, confuted.

IT is the manner of all men, who ſearch out the Originals of Nations, to derive them after the flood from the Grandchildren of *Noah,* who were the Grandchildren of *Adam.* And great men are ſo earneſt in this, (whom I very much priſe, [Page] and have in continual reſpect for them) that they cut out all their originals out of this block: And either from ſome antient record, or ſome old tradition, or the ſimilitude of ſome old and obſolete name, or from any other conjecture: Some they imagine that landed at ſuch or ſuch a place, to have been the authors or fathers of ſuch a Nation. As if *Italus,* who fled (for example) into *Italy,* and gave a name to that Countrey, had been the father and author of all the *Italians,* and that Nation had had no Inhabitants before *Italus.* As if the *Francks* ſhould be thought the authors and firſt founders of all the *French* Nation, and that there had been no *Frenchmen* before the *Franks;* becauſe the *Franks* ſeiz'd upon *France,* and chang'd the name of the Province, and of *Gallia* made it *Francia.* Muſt needs *Peru* be thought to have had their Original from the *Chinenſians,* becauſe a piece of a broken boat, like thoſe of the *Chinenſians,* was found on the banks of *Peru?* Thoſe who gueſſe ſo, ſeem to me to be like that two-peny Doctor, who told the ſick man he had eaten an Aſſe, becauſe he ſaw the dorſers ſtanding under the bed.

Hugo Grotius ſets out a diſcourſe of the Originals of the Nations of *America,* whom he derives from the *Norwegians,* who eight hundred years ago were carried to *Iſland,* and went from thence to *Greenland;* and ſo from *Greenland,* through the Lands adjoyning, he conjectur'd, got to the South parts of *America. Laetius* did confute the conjecture of *Grotius. Grotius* vindicates himſelf from *Laetius,* and thoſe things which in him[Page] *Laetius* had confuted, he by this abſurdity reſolv'd to reſtore. *But,* ſayes he, *if the* Americans *are not* Germans (the *Norwegians* and *Germans* were with him all one) *now they ſhall be the Off-ſpring of no Nation; which is as much as to believe, with* Ariſtotle, *that they were from eternity; or born of the earth, as is reported of the* Spartans; *or of the Ocean, according to* Homer; *or that there were ſome men before* Adam, *as one in* France *lately dream'd. If ſuch things,* ſayes he, *be believ'd, I ſee a great danger imminent to Religion.*

Grotius had […]ittle before read a little diſcourſe of the *Prae-Adamices,* undigeſted, and about to be revis'd, which he under colour of friendſhip, by an acquaintance had requir'd of me, which I friendly did communicate to him; not that he ſhould abuſe me: Nor do I deſire to make return, or ſpeak ill of the dead; let him keep with him his aſperſion, and preſerve it in his grave. Let this be enough, that the fame of the man, which now goes up and down the world with the creditable report of divers and high endowments of learning, deceive not more with the allurements of his Eloquence, and by his trappings of probable conjecture.

Grotius argues thus. The *Norwegians* landed in *Greenland.* They went forward from *Greenland* to *America.* Therefore the *Norwegians* were the authors of the Nations in *America.* Let us grant, that *Grotius* took the right way of proving this, and that all were true he built upon this ground. Certainly, if *America* muſt needs be [Page] peopled by the *Greenlanders,* which were likewiſe *Norwegians:* He muſt prove firſt, according to his own ground, and firſt of all that the *Norwegians,* who firſt lighted upon it, found it empty, and only the winds blowing upon the leaves in thoſe Countries, whence he might gather this concluſion, that the *Norwegians* firſt planted *Greenland,* who afterwards ſtraying about the world, ſtrewed *Colonies* over all *America,* and ſo the *Americans* and the *Greenlanders* ſhould be indeed the poſterity of the *Norwegians,* I ſay he ought firſt to have proved, that the *Greenlanders* were the off-ſpring of the *Norwegians,* before he ſhould gueſſe that the *Americans* were ſprung from the *Greenlanders,* and of the ſame ſtock of *Norway.*

It is moſt certain that the *Norwegians* w […]h firſt landed upon *Greenland* in the Eaſtern parts of it, rough and wild, which the *Norwegians* called *Oſtreburg,* going to find out the weſtern parts better habitable, which they call *Weſtreburg,* found it full of all manner of herds & cattle as alſo full of the men of that Climate, whom they call'd *Schlegringians,* who beat off the *Norwegians,* falling upon their quarters with a great ſlaughter. A true and faithfull narrative of which is in the *Greenland* Chronicle written in *Daniſh,* which is in the hands of the moſt famous *Gauminus,* skillfull in all languages, which I alſo knew in *Denmark.*

The *Norwegians* were there ſtrangers, not the founders of the *Greenlanders,* much leſſe of the *Americans.*

Theſe are fancies of *Grotius,* made for oſtentation of his learning, In that he ſays there are [Page] many words among the *Indians* agreeing with the *German* language, as alſo that the cuſtoms of the *Americans* in many things is like the *Germans,* as milk is like milk, which he by ſeveral examples inſtances, that he may pro […]e that the *Americans* had thoſe cuſtoms from the *Norwegians,* who firſt had them from the *Germans.* Let us paſſe by that chain by which *Grotius* would ingraft the *Germans* in the *Norwegians,* the *Norwegians* in the *Greenlanders,* the *Greenlanders* in the *Americans,* and ſo one Nation into another. It is a true ſtory and very well known in all *Copenhagen,* the chief City of *Denmark,* which I alſo in the ſame City received from *Danes,* that there lived in *Copenhagen Greenlanders, Barbarians,* taken by the *Danes* about thirty years agoe, yea two of them for the ſpace of two years were kept as *Danes,* who not-withſtanding could not by no means learn the *Daniſh,* and he had no ſimilitude of ſpeech or behaviour like the *Norwegians.* This I have ſet down more at large in my relation of *Greenland* in *French:* But if the *Greenlanders* had no affinity in their cuſtoms with the *Norwegians* either in ſpeech or cuſtome, the *Norwegians* muſt needs ſail ſome other way to *America* to communicate their cuſtoms to them, than from *Greenland.*

But what would *Grotius* ſay, if he were now alive, and ſhould read that the *Schlegringi* were there, and inhabited *Greenland* before the *Norwegians* came? what manner of men would he ſay they

were? Would he ſay they were from eternity, or ſprung from *Greenland* it ſelf, or caſt out by [Page] the Ocean upon land, or founded by another than *Adam?* if any ſuch thing be believed ſays he, Religion is in danger. The danger that he ſaw, was, that by this means he perceived the original ſin of *Adam* was by this doctrine quite overthrown; becauſe it is the common conſent of all Divines, that only by traduction it could paſſe upon all men.

This then I muſt prove, and this is only my task, to make it appear that we needed not *Adam* for our Father, nor traduction of *Adam* to make us partakers of his ſin, as we needed not that Chriſt ſhould be our Father, and his traduction ſhould make us partakers of that grace is by Chriſt, and all the following book ſhall be of this, which ſhall begin with the end of this.

The Fifth Book of this SYSTEME OF DIVINITY.

[Page]

CHAP. I.

Men behov'd to die, to become immortal. Men dye in Chriſt. They behov'd firſt to ſin, and be condemn'd in Adam. Men dye in Chriſt ſpiritually and myſtically. Of the fictions and myſteries of the Law. Of divine myſteries; which were either fictions, or parables, or myſtical ſimilitudes. We die ſpiritually, according to the ſimilitude of Chriſt. We ſinned ſpiritually, according to the ſimilitude of the ſin of Adam.

I Muſt recapitulate what I ſaid in the beginning of this Syſteme, That men, who were to be renew'd by a ſecond creation, were to receive a new form: which could not, without blotting out of the firſt form, and extinguiſhing of the [Page] firſt creation, be performed. All corrupt and mortal men behov'd to be ſo ordered, as decrepit and feeble *Pelias,* whom *Medeae* ſlew, and cut him to pieces, to change him from old to young. Corrupt and mortal men behov'd to die, to recompence corruption with incorruption, and death with immortality. But ſuch a deſtruction, by which God muſt needs break all men, as it were in a mortar, ſeem'd cruel to God. God had thought it better to heal thoſe whom he would not bruiſe. And by myſtery brought that to paſs, which by harſhneſſe he deem'd inconvenient to himſelf. He reſolv'd that men ſhould die for the death of one man, who ſhould be an expiation forthem. Nor yet by the death of one man, who was ſimply a man, but of man-God. I ſay of that God and Spirit, who is begot of God incorrupt and

immortal. And who ſhould become mortal, like to corrupt fleſh, that by this ſimilitude he might make men incorrupt and immortal.

God decreed that men ſhould die in the death of that man-God, who is Chriſt. But the decree of mens death, which ſhould be to them as a condemnation, muſt needs paſſe before the death of man, according to a divine and ſpiritual myſterie to men unknown. And the cauſe of their condemnation, which is guilt, by reaſon of ſin, muſt needs paſſe before their condemnation. Men then muſt become guilty by their own ſin, before they were condemned of ſin, and be condemned to die for the puniſhment of ſin. And that guilt is called by the Apoſtle, *the condemnation of ſin in* [Page] *the fleſh;* that is, of natural ſin, which had no imputation, no guilt, no condemnation before the Law. For *ſin in the fleſh,* is the ſame with carnal, material, and natural ſin. God is juſt, and deals with men according to Law. Men had not ſinn'd againſt God, when that fervour which was within them, the corruption of their imperfect nature, forc'd them headlong from the perfection of their creation to the imperfection of their matter. For no guilt could be imputed by God, no lawfull condemnation pronounced, no death juſtly inflicted upon men, meerly for that backſliding; by which men, who were of their own diſpoſing, turn'd from the uprightneſſe of their creation into the wickedneſſe of their own creation. According then to that myſterie that God would have all men to die in one God-man; according to that ſame myſterie he reſolv'd, that all ſhould ſin, and by one man be condemn'd; a man I ſay, ſimply ſo, and not a God. God would have all men die in Chriſt, and ſinne in *Adam.*

The vertue of the moſt high, according to the great power of God over-ſhadowed a Virgin untouched; and of her Chriſt was born, in whom all men ſhould die: a pure ſacrifice of a pure Virgin, and of the ſtock of the Jews. That ſo by the Jews, and by the ſeed of the Jews, Jeſus Chriſt, all men might receive ſalvation. God fram'd *Adam,* the Father of the Jews, of common and impure earth, corruptible; to whom he gave his Law: which if he did violate, all men ſhould be guilty in him, and condemned by that Law. That ſo [Page] likewiſe condemnation might come upon all men by *Adam,* the father of the Jews. But there was no need that men ſhould by traduction be born of Chriſt, that in him they mig […] die; nor needed all men to be born of the deſcent of *Adam,* that in him all men might die. All that myſterie, of ſalvation and condemnation of men, in Chriſt and *Adam,* made up the body of the myſtery; that is, the ſpiritual and divine way, above nature, and which is ingendred in all men by intellect and myſterie, and not by nature.

Whoſoever underſtands the ways of Suppoſition in Law, ſhall eaſily conceive the force of that myſterie, by vertue of which, men ſuffered loſſe of degree, were chang'd or reſtor'd unto their eſtates, and by which things only agreed upon were ratified, and by formality of which they did obtain in antient time, and yet obtain the lordſhip of moſt things. All theſe things might have compaſs'd their effects, and ſhown their natural force, by bare Covenant or conſent, without any ſuppoſition; But the Lawgivers did imagine ingrafting in theſe things, which were naturally acted, the legalities of their art, to have added a better underſtanding to them: As choice plants

grow better, when they are planred in Crab-tree ſtocks, and ſuch as grow wild.

God reſolving to reſtore man that had fallen from his creation, would not perfect the work in that direct and natural order as many things are done amongſt men, but by crooked windings of myſtery, by applications, and ſpiritual graftings, he thought beſt to perform the whole work. [Page] Such myſteries ſeem to me very well to be titled, Holy draughts, Parables, or Similitudes, as the Apoſtle call'd them in that place of the eleventh Chapter to the *Hebrews,* where *Iſaac* is preſuppos'd, as a figure of Chriſt, to have laid down his life under the knife, and according to that Parabolical death, reſembling the death of Chriſt, he is preſuppoſed to riſe according to the ſimilitude of the reſurrection of Chriſt: Where *Abraham,* I ſay, is preſuppoſed to have ſacrificed his ſon *Iſaac,* and to have received him again in Parable, or ſimilitude of reſurrection; which the Apoſtle purpoſely, and very ſubtilly obſerved.

The Apoſtle *Paul* hath taught us, that men die in the death of Chriſt, according to parable, and ſimilitude of his death, 6 Chap. to the *Rom.* In which place he directly tels us, that by Baptiſm there is ingendred in us not only a ſimilitude of his death, but that there is engrafted in them, by that ſame Sacrament, a ſimilitude of his reſurection, *For if we be engrafted in him in his death, ſo ſhall we be alſo in his reſurrection.* And the Apoſtle taught us, that all men ſinn'd, were guiltie, and were condemn'd in *Adam,* who ſinned according to the ſimilitude of his tranſgreſſion, *According to the ſimilitude of the tranſgreſſion of Adam.* For that is to be underſtood a ſimilitude, and a Parable, no propagation of nature, as all

men died in Chriſt. Which that we may the better underſtand, we muſt more at large handle the ſin of *Adam,* which is commonly called *Original ſin.*

CHAP. II.

Of Original ſin. It is inherent. It is imputed. What it is to impute. That is imputed, which is joyn'd in a kind of communion with that to which it is imputed. Of communions and conjunctions of things, Phyſical, Political, and Myſtical. Chriſt the end of all myſteries. Adam ought to be referr'd to Christ, not Chriſt to Adam. Adam ought to be imputed to men, as Chriſt is imputed to them ſpiritually and myſtically,

WHat I ſhall ſpeak firſt concerning Original ſin, is aſſerted by all Orthodox Divines. [Page]
That ſin is conſider'd two manner of ways, either as ſin, or as a guilt; as a ſin, ſo it is inherent; as it is a guilt, it is adventitious, and paſs'd from *Adam* upon them all. The one is proper to all men; the other a ſtranger, and call'd the ſin of *Adam.* The firſt is the formality; the ſecond is the materiality of the ſin. The material ſin is proper, and inherent, *an hereditary diſeaſe,* or blemiſh, in which all men are conceiv'd and born, according to that of the Pſalmiſt, *In ſin hath my Mother conceiv'd me.* A formal ſin, which is anothers, and is become a guilt; which was *the diſobedience of Adam imputed to all men:* according to that of the Apoſtle, *By the diſobedience of one, many became ſinners.* The materiality of ſin, which is the proper fault and infection inherent in all, by propagation of the matter and nature of men ſubject to corruption. The formality of ſin, [Page]
which is a ſtranger, and tranſient, had its beginning from imputation, by the tranſgreſſion of the Law which *Adam* did violate.

To impute to any one the ſin of another, is to eſteem him in the ſame condition, as if he had committed the fault himſelf: Otherwiſe it is not anothers fault, but his own, which is imputed to him. Beſide, the fault of one uſes to be imputed to another, which has ſome communion or conjunction with him, as having ſome manner of corporal ſocietie and ſimilitude with him; For, as ſmoke coming near the fire takes fire, by reaſon of the ſimilitude and aptitude is has to flame: ſo things that have a communion and conjunction betwixt them, are apt, or ſuſceptive one of anothers imputations.

Communions and conjunctions of things fit for imputation by reaſon of their ſimilitude, are three-fold, *Phyſical, Political,* and *Myſtical.* The fault of their Fathers is imputed to the Children, by reaſon of that common and natural ſimilitude, by which ſons begotten of their fathers are naturally joyn'd to them. The ſons are ſaid to have ſinn'd in the loyns of their Fathers, as *Levi* is ſaid to be taken for tithe in the loyns of his Father *Abraham, Heb.* 7. As alſo the *Hebrews* are ſaid all to be taken by God in the hand of *Abraham* their Father, *Iſay* 41. There are both divine and humane Lawes for imputations ordain'd, according to natural communion and ſimilitude. The divine, by which God is ſaid *to viſit the ſins of the fathers upon the children to the third and fourth generation:* And according to that here, [Page] the fathers are ſaid *to eat the ſowr grapes, and the childrens teeth to be ſet an edge.* The humane law, by which there is puniſhment decreed againſt the Children of the Traytors by the guilt of their Parents. There are examples both divine and humane, of imputation of the

Fathers fault to the Children: That amongſt divine examples is eminent of the ſeven ſons of *Saul,* whom, according to the command of God, *David* gave the *Gabaonites* as an expiation, becauſe their Father before had broke his promiſe with the *Gabaonites,* and cruelly ſlain many of them. Its read of *Alexander,* that after he had taken *Tyre,* as if he had been the defender of the publique tranquility, he crucified all the *Tyrians* who outlived the ſiedge, who were born of thoſe ſlaves their Anceſtors, who long before had deſtroyed the free people of *Tyre,* together with their Maſters, cruelly, by a conſpiracy made againſt them.

God imputed to the Jews the numbring of the people, which *David* had cauſ'd, and conſumed ſeventy thouſand of them with the plague, for their Kings offence. For that communion and conjunction politique, whereby the whole Kingdom is thought one and one entire body, like a living creature, whoſe head is their King: And as a murther performed by the hand is not only imputed to the hand, but the whole man: So in a body politique, that which the head doth, as being head, is imputed to the whole body. It is the work of *Iove,* ſays *Heſiod,* to puniſh Cities promiſcuouſly for the tranſgreſſion of the Magiſtrate. So becauſe the Prieſt of *Apollo* was [Page] violated by *Agamemnon,* the whole Army of the Greeks was almoſt deſtroyed by Peſtilence. And whatſoever the Prince did amiſſe, the Greeks ſmarted for't. Nor only the act of the head of a City, but alſo of another member, makes the whole body liable to guilty. So as it is read of *Achan. Who having taken of the accurſed thing, brought all* Iſrael *under a curſe,* Joſue 7. And

which is alſo read of the Levites Concubine, 19 *Judges,* whom the Inhabitants of *Gabea* of the tribe of *Benjamin* ſwiv'd to death. And whoſe wickedneſſe was ſo rigidly imputed to all the Tribe, that all the Tribe for that wickedneſſe, was almoſt deſtroyed and routed out. Nor were the Heathens ignorant of ſuch imputations. As *Heſiod* ſays, *Many times,* ſays he, *the whole Country is destroyed.* And *Horace.*

Neglected *Jove* doth ſometimes add

In puniſhment the good to bad.

Thoſe imputations which by politique Communion are contracted from the offences of others, others of them are of the law of Nations, others according to Civil law. According to the Law of Nations, the fault of *Sedecias* by perjury was imputed to the whole Nation; for which cauſe being overcome, and falling into the Enemies hands, they were all carryed Captives to *Babilon* By the ſame Law of Nations, whatſoever the Ambaſſadour tranſacts, is imputed to the Commonwealth, or the Nation, as alſo 'tis imputed to the [Page] pledges, whatſoever is done by them who give the pledges. By Civil law it is imputed to the whole people, whatſoever the chief procurer does for the people, and to the chief in Government, whatſoever they doe in behalf of the people; To the Colonie or Colledge, whatſoever their Truſtees ſhall do in their behalf; To Pupils and Minors is imputed, whatſoever ſhall be judged againſt them, according to the conſent of the Tutors or Overſeers.

There are likewiſe myſtical bodies, which by their myſtical Communion and ſimilitude do engage imputations. Such is that myſtical body by which

all men, as it were by a myſtical conglutination are joyned with him, by reaſon of that ſimilitude they have with Chriſt; For God did not put on the ſhape of an Angel, but the ſhape of a Man, that he might become in all things like to men, except Sin, that he might be a fellow ſufferer with men, and be an expiation for them. By that myſtical Communion and ſociety, by which his death is imputed to all men. Such is that myſtical Communion and ſociety by which the faith of *Abraham* is imputed to all the faithful, And all the faithfull are call'd the Sons of *Abraham,* not the Sons of Nature; but the ſons of Adoption, and myſtical ſimilitude, which did unite all things: According to that ſame Communion and myſtical ſociety, the ſin of *Adam* was imputed to other men. For although *Adam* was made by Gods hands, by a peculiar and choice way of framing, beyond other men: yet God had fram'd him, as in other places. I took notice of the ſame clay,[Page] of the ſame common earth, and of the ſame matter, ſubject to corruption, in which all other men were created. And in all things was *Adam* made like other men, with ſin alſo. Yea even as ſin was a natural imperfection, to all inherent, and proper to *Adam* himſelf, and ſo to all men; And likewiſe as all men by reaſon of that ſociety of ſinning, were apt or ſuceptive of that guilt which came by the tranſgreſſion of *Adam.*

It is commonly believ'd that the death of Chriſt was imputed to men, becauſe the ſin of *Adam* was imputed to them. They are deceived that think ſo; Yea upon the contrary, the ſin of *Adam* was purpoſely imputed to men, that the death of Chriſt might be imputed to them likewiſe; For Chriſt ought not to be referr'd to *Adam,* but *Adam*

ought to be referr'd to Chriſt: For all things tend towards their end for which they are made: Chriſt was the end of all myſteries; therefore were all myſteries meerly for Chriſt, and not Chriſt for the myſteries. *Adam* was a type of Chriſt, But Chriſt was a prototype of *Adam.* A type is referr'd to a prototype, and not a prototype to its type.

Nor for any other cauſe was the ſin of *Adam* imputed to men, than that the death of Chriſt, which appeals for all mens ſins, and regenerates them, might be alſo imputed to them. Therefore in Gods decree the imputation was firſt deſign'd in the death of Chriſt. Secondly in the ſin of *Adam,* as you ſhall read it in the *Revelations, That Chriſt was a Lamb ſlain from the ordaining of the* [Page] *world.* Yea, and that the myſtery of ſhedding his blood was known and decreed before the ordaining of the world. 1 *Pet.* chap. 1. Which you ſhall never find of *Adam,* becauſe *Adam* ought to be referr'd to Chriſt, as the principle decree of God, and his own firſt type.

But theſe things which were firſt in the decree and council of God, were not alſo in order of the performance made firſt. Hence alſo it happens, that the ſin of *Adam* went before the death of Chriſt; And hence it comes to paſſe that the imputation of the ſin of *Adam,* is thought the cauſe of the imputation of the death of Chriſt, though indeed by reaſon of the imputation of the death of Chriſt, the ſin of *Adam* was imputed; Yea, becauſe really and properly God, by the ſin of *Adam,* made way to the Covenant of grace, which is by Jeſus Chriſt: Therefore the firſt born reaſon of thoſe imputations was in the death of Chriſt; the condition of which, the ſecondary imputation of *Adam,* ſin muſt needs enſue, and as

Chriſt was not imputed by Nature, but by the meer myſtery of God, ſo was *Adam* imputed to men, not by nature but by the meer diſpenſation of the divine myſtery.

CHAP. III.
Of the two chief in the two myſtical imputations Adam and Chriſt. Abraham in the middle betwixt them. We paſſe from the ſin of Adam to the Iuſtice of Chriſt, by the faith of Abraham. Puniſhments inflicted by myſtical imputations are myſtically and ſpiritually to be underſtood. No man, no not Adam himſelf dy'd for Adams ſin; Only Chriſt dyed for that ſin. All men are underſtood dead in Chriſt, ſpiritually and myſtically.

CHriſt and *Adam* were types one of another, or rather antitypes, and by diſſimilitude like one another, like becauſe *Adam* & Chriſt are both imputed after the ſame manner by diſſimilitude, becauſe Chriſt was imputed for juſtice, *Adam* was imputed for ſin; but juſtice and ſin are quite different. [Page]

Adam and Chriſt were in theſe myſtical imputations chief, the middle betwixt them was *Abraham:* The guilt of *Adam* was imputed to all men, that the expiation of that guilt might likewiſe be imputed to them; I ſay, that it might be imputed to them by faith in God, which is in Chriſt; ſuch as *Abraham* firſt had, and it was imputed to him for Juſtice; But it is not writ for *Abrahams* own ſake, that his faith was imputed to him for juſtice, but likewiſe for us, ſaith the Apoſtle, that is for all men, to whom it ſhall be imputed, *believing in him that raiſ'd Jeſus Chriſt from the dead, who was betrayed for the ſins of men, and roſe again for the juſtification of* [Page] *them.* In the *Rom.* chap. 4. *Abraham* was the original and fountain of that juſtification in that

ſenſe, as he is call'd the Father of all believers in the ſame place of the *Romans.*

All that myſtery then of regeneration of men, which is mens redemption, ſanctification, and ſalvation, conſiſts in theſe thtee myſtical imputations. The imputation of the ſin of *Adam,* The imputation of the expiation of it by the death of Chriſt, And the imputation of the faith of *Abraham,* which was the mean or mid path by which we ſhould paſſe from the ſin of *Adam,* to that juſtification and ſanctification which by the death of Chriſt, and his reſurrection, is engendred in men. There was then a continued imputation from the ſin of *Adam* to the death of Chriſt, by the faith of *Abraham.* And the whole myſtery of mans redemption was accompliſhed in the perſons of three Jews, *Adam, Abraham,* and Chriſt, accordnig as ſalvation comes to all the Nations by the Jews, according to the promiſe confirm'd to *Abraham, That in him all nations ſhould be bleſſed, and in his ſeed.*

Adam was the Father of *Abraham* according to the fleſh, and according to the imputation of ſin: he was likewiſe the Father of Chriſt, according to the fleſh, without the defiling of the fleſh. *Abraham* was the Father of Chriſt, according to the blood, without the blemiſh of the blood, he was likewiſe the Father of *Adam,* according to the imputation of faith. Chriſt was the Father of *Adam* and *Abraham,* according to the redemption [Page] and expiation of that ſin which flow'd from *Adam,* and was imputed to *Abraham.* In that theſe three heads of thoſe myſtical imputations agree. That thoſe three Jews were the Fathers of all Nations, not according to the fleſh, but each of them according to his own myſtical imputation. But the

Gentiles are indeed the Sons both of *Adam* and *Abraham,* not naturally, but according to their engrafting and myſtical adoption, according to which, *Adam* and *Abraham* being Jews were imputed to the Gentiles; that Chriſt being a Jew might be imputed to them alſo.

Myſtical imputations ſhare in all kind of natural and politique imputation. A natural conjunction of bodies is common both to the myſtical and Phyſical imputation, which by traduction in propagation is ingendred in myſtical imputations, and a myſtical imputation is imagin'd in the ſimilitude of creation, and formation. According to that myſtical communion and conjunction, *Adam* and *Abraham* are call'd our Fathers, and we are ſaid to be begotten in Chriſt; For theſe three men were common Repreſentatives of all men, ſuppoſing the whole *ſpecies.* But as *Adam, Abraham,* and Chriſt were all men: even ſo were all men one in *Adam, Abraham,* and Chriſt, by unity of ſimilitude, and participation of the nature; as amongſt Philoſophers, all men participating of the ſame *ſpecies* are reputed one man: alſo, amongſt Divines the whole *ſpecies* of men is believed to be depoſited in thoſe three, *Adam, Abraham,* and Chriſt. In *Adam,* [Page] according to ſin; in *Abraham,* according to faith; in Chriſt, according to redemption.

Myſtical imputations agree with imputations politique, in that *Adam, Abraham,* and Chriſt, were the chief preſidents, cautioners, and ſureties for all mankind. That whatſoever *Adam* ſhould do as to the Law; Chriſt, in the buſineſs of Redemption; *Abraham* in matter of Faith, ſhould ſtand firm. Certainly *Adam,* of whom we chiefly here ſpeak, was according to divine Law in an

univerſal eſteem, as a Prince in behalf of his people, Embaſſadors for a Kingdom or Commonwealth, or a Preſident for the Univerſities. And *Adam* was ſo ordain'd, being the Prince of all mankind; that ſo ſoon as he ſhould tranſgreſſe the Law of God, he ſhould not onely be guilty himſelf, but make all men guilty likewiſe: for, as the Divines ſay, the act of *Adam* was not perſonal, but repreſentative; that is, it was not the act of one perſon, but of a perſon repreſented others, as ſuſtaining the perſon of all mankind.

God had oblig'd all men in that Covenant which he made with *Adam,* as with a ſecurity, a Procurer or Protector of them, that what he ſhould ſin in, they ſhould alſo all be guilty. *Adam* had a charge from God, not from men; according to which he might trannſact mens buſineſſe without their knowledge. *Adam* broke the Covenant of God, and according to that puniſhment of imputation, which God upon that breach deſtin'd for all men, all men are likewiſe thought to have broke it. *Adam* was a common Repreſentative of all [Page] men. Men ſinn'd in general by a unition to that repreſentative, as the School-men ſay: and as Chriſt, our Juſtice, was the form of the myſtical imputation, according to the ſame manner of imputation was *Adam* our ſin.

It is known, that puniſhments by Natural and Political imputations, have not only ſeized upon mens perſons, but have by the ſins of men had likewiſe an influence both upon things living and dead. Not that the ſins of men were imputed to men; but that by the damage of ſuch things which were profitable to men, thoſe errours which they had committed might be more imputed to them: ſo we read, that for the ſin of men all

things that were upon the face of the earth were deſtroyed, from men to beaſts, as well creeping things, as the fowls of heaven. Moreover, for the wickedneſſe of the *Sodomites,* both their Towns and themſelves were deſtroy'd. What ſhall I mention, that for the wickedneſs of the Jews their earth was made iron, that the heaven became braſſe, and fires were kindled to burn every tree, both dry and green, That became common by the myſtical imputation of the ſin of *Ad […]m;* For the earth was curs'd for the rebellion of *Adam.* The Serpent was accurs'd among all creatures and beaſts of the field. He was commanded to goe upon his belly, and commanded to ear duſt all the days of his life: and thoſe things which were joyn'd in no ſocietie with *Adam,* endur'd the condemnation of that fault.

This was the difference betwixt inflicting of [Page] puniſhments in Phyſical, and puniſhments ordain'd upon the Myſtical imputation of the ſin of *Adam.* That thoſe puniſhments were Phyſical and real, according to their Phyſical and real imputations: the other Myſtical, and ſpiritually underſtood, according to the ſpiritual and myſtical imputation of the ſin of *Adam.* Certainly, the ſin of *Adam* added nothing to the ſinfull nature of man, but a meer guilt, which ought myſtically to be underſtood. Nor did the puniſhment ordain'd againſt him from the imputation of ſin, add any thing to the corruption and natural condition of men, but a myſticall condemnation, which could only be imagin'd in the underſtanding. The puniſhment decreed againſt the Serpent, added nothing to the reptile nature of the Serpent, beſides a condemnation meerly ſpiritual and myſtical; For according to the reptile condition of

his nature and his creation, the Serpent was to creep upon his belly, and to eat duſt all the dayes of his life; which I ſhew'd before, and thought fit here to rehearſe. The puniſhment decreed againſt the earth, to bring forth Thorns and Thiſtles, added nothing to the condition of the earth, but the meer imagination of condemnation; For the earth is properly called, the mother of thorns and thiſtles. The puniſhment pronounced againſt men, that in the ſweat of their brows they ſhould eat their bread, added nothing to the natural deſtinie of men, but a bare myſterie of condemnation: For a man is born to labour, and a fowl to fly. And it is as natural for a man to labour, as to a fowl to flie. And the ſame is to be thought of the pains [Page] of women in child-birth. Nor did the condemnation of death pronounced againſt *Adam,* adde any thing to the natural death, by which *Adam,* and all men, according to the Law of their creation ought to die, beſides the myſtical condemnation, conſiſting in myſterie and ſpirit.

Adam is underſtood to be dead according to that condemnation, and all men are underſtood to be dead in *Adam,* by that myſterie, and myſtical way of imputation, by which the death of Chriſt ought to be apply'd to *Adam,* and to all men. Nor did *Adam* really die, nor man ever dy'd really by the decree of that condemnation: one Chriſt alone, who was the expiation for all ſin, both ought to doe, and did that, and dy'd for *Adam* and all men, and repeal by his death that condemnation which was gone out againſt *Adam,* and all mankind. Yea, Chriſt himſelf, who was ſlain, before the world was ordaind, and to whom was allotted the task of expiating *Adams* ſin, ſucceeded in *Adams* place at the very minute

when *Adam* ſinn’d, and in the place of all men, who were eſteem’d to ſin in *Adam.* And God ſuſtain’d the puniſhment for *Adam,* and for all men, who ought to have dyed for *Adam,* and who from that very minute wherein *Adam* dy’d, were underſtood dead, not really and actually, for they could not, becauſe they had no being as yet, but by the force of myſterie, and that myſtical imputation which was in force after the death of Chriſt, and before the death of Chriſt, upon men not as yet born.

CHAP. IV.

The imputation of another mans ſin is not conceivable, but by ſome ſuppoſition in Law. Adams ſin was imputed to all men in a ſpiritual manner, not by natural propagation. Divines confuſe nature and guilt, which ought to be underſtood apart in original ſin. Nature is before guilt. Guilt did not corrupt nature; yea on the contrary corrupt nature caus'd guilt. Which is prov'd by the example of Adam when he ſinn'd.

IT is a moſt certain truth, of which no Orthodox Divine makes any queſtion, That God in a ſecret way, and by a marvellous myſterie, imputed to all men, the ſin of one man. And that all mankind had a being in one man, not truly and properly, but myſtically, which is ſo to be underſtood, by a certain preſuppoſition in the Law of God, according to the words of no ordinary Divine, *The whole nature of man,* ſayes he, *was in one man* Adam, *as in the head.* And all we, not truly and properly, for that time truly and properly we were not in being, but potentially and virtually, or by a certain ſuppoſition in Gods Law, in the act of *Adam* broke the Law of God, and tranſgreſſed his Covenant, as ſayes the Scriture. [Page]

And truly, if we take diligent heed, there is no imputation from anothers fault, whether Phyſical, Political, or Myſtical, or any other kinde, which is any other than imaginary, or can any other way be conceived than by imagination, which is chiefly to be thought of myſtical imputations, [Page]

which are leſſe corporeal, and more ſpiritual, and therefore more apt for fiction.

That is, according to imputation, myſtical, which the Apoſtle ſays *Rom.* 2. That uncircumciſion is reputed to them that keep the Law for circumciſion: But how could the uncircumciſed be thought circumciſed, but by that ſuppoſition, which being corporeal is conceived in ſpirit and thought? The ſin of *Adam* was made the ſin of all men by imputation, and that ſame ſuppoſition of myſtery, by which all men that are, that were, that ſhall be, are imagined to have plucked that forbidden fruit with their own hands, at the ſame time when *Adam* did ſnatch it, and to have eaten it at the ſame time when *Adam* ſwallowed it, and by which ſuppoſition the numerical ſin of *Adam,* is thought to be numerically the ſin of all men, he, in whom all men are thought to have been in him; all men are ſaid to have ſinn'd, and ſo have deſerved death: Nor were all men really and actually in *Adam,* nor are they to be thought to have ſinn'd really and actually, nor did they really and naturally deſerve death by that ſin, but by force of myſtery, which I have often repeated interpretatively, and imputatively, as the Divine ſays, which was meerly by ſuppoſition.

And ſince theſe things are undoubted and believed firmly: I ſee nothing that may be any ways prejudicial to Chriſtian Doctrine, if I ſay, that we did not need *Adam* for our naturall Father [Page] and begetter of all Mankind, to have his ſin imputed to all men. For to what purpoſe ſhould there here be a confuſion of myſtical and natural, & of imputation meerly ſpiritual, with propagation meerly natural; For the guilt of imputation which is by *Adam,* and natural wickedneſſe, which is by

traduction, and propagated by generation, are different.

The Divines doe confeſſe thoſe two together, who ſay, that original both as it is imputed, and as it is naturally deriv'd, came from one fountain, *Adam:* They acknowledge a diſtinct and real difference betwixt myſtical and phyſical, that which is imputed, & that which is naturally inherent. They ſay likewiſe that it is not by nature that all men are condemn'd for one mans fault. They acknowledge ſomething elſe, another communication; which is by imputation, myſtery, and by the councell of God; beſides the natural way of Propagation, by which ſin is inherent in men. They know alſo that none will aſcribe that to the unſerchable judgments of God, that a ſickly man begets a ſickly man, that a diſeaſed perſon begets a diſeaſed perſon: But that comes not by miracle, but by nature, and an ordinary way: They alſo call that ſin of *Adam* which was firſt imputed to all men, that defection, tranſgreſſion, a thing tranſient and actual. They call that ſin, which is naturally inherent in all perſons, a corruption, an infection, depravation, a ſin ſprung up, permanent, internal, natural, habitual. And although theſe two ſins are ſo much different one from the other, as myſtery is different from [Page] nature, imputation from natural inherence, external and adventitious from internal and proper, material and corporeal from formal and ſpiritual, which is utterly another thing. Notwithſtanding the Divines make up one original ſin of theſe two ſins, which, they ſay, conſiſts of two parts, imputation, and real communication of corruption; out of two wholes they make up the two parts of one. Furthermore, they ſay, that the

imputation of the firſt ſin of *Adam,* and his inbred corruption, are ſo indiviſibly link'd, that they make not up more guilts, but one entire guilt, which by traduction of propagation, as they ſay, paſſ'd upon all men: But we ſhall readily prove out of the Apoſtle *Rom.* 5. That ſin naturally inherent, is originally different from that which is imputed, & and that theſe two ſins were not always inviſibly joyn'd, nor were not always the ſame original ſin, ſays the Apoſtle, *Until the Law ſin was in the world.* If ſin was in the world until the Law, it was before the Law alſo, and had its original before the Law. Certainly that ſin which was before the Law, was not ſin imputed, becauſe ſin imputed was not before the Law, but by the Law after the Law; for the imputation of ſin could only come by the Law. And theſe two ſins come only under conſideration, Imputative, and Naturally inherent. Therefore if ſin imputed was not before the Law, certainly that natural inherent ſin muſt be before the Law, which was not imputed when there was no Law. And again, if ſin which was imputed, had its original from the Law, that which was [Page] naturally inherent, no doubt, was the Anceſtors, being before the Law. The Law was by *Adam,* and was given when *Adam* was made: Therefore ſin naturally inherent was ancienter than *Adam,* and ancienter than ſin imputed, which had its original from *Adam.*

And that I may make it appear by plain truth, and demonſtrate it by an irrefragable argument, that ſin naturally inherent was by inbred corruption, and the viciouſneſſe of mans nature; that it was ancienter than the ſin of *Adam,* which in *Adam* was imputed to all men, we muſt more narrowly pry into the Hiſtory of *Gen.* and the ſin

of *Adam. The Woman ſaw,* ſaith *Gen. That the tree was good to eat, fair to the eye, and delightfull to behold; and ſhe took the fruit, and did eat, and ſhe gave it to her Husband, and he did eat.* Where you ſee clearly, that the ſen […]es of *Adam* and *Eve* were corrupted before both did eat and ſin. Both were deceived with the fairneſſe of the fruit, ſweetneſſe of the ſmell, and ſoftneſſe of the touch, the enticement of his Wifes tongue, and deliciouſneſſe of the taſt, before he did eat the fruit and ſin. The corrupt ſenſes of *Adam,* corrupted him, by that ſmall fault of this corruption which was inherent to *Adam.* So ſoon as he ſaw it, he was undone. *Adam* ſinn'd by his ſight, before he ſinn'd by his taſt: He ſaw the fruit, and as his liver was apt to concupiſcence, he covered it. The concu […]i […]cence was a ſin; And according to the ſaying of o […]r Saviour, *Adam* who coveted the fruit, ſinn'd before he did ſin. He ſinn'd by concupiſcence which is [Page] call'd corruption. *Pet.* chap 1. where he exhorts us: to eſchew *The corruption of concupiſcence.* And St. *James* in the firſt chapter of his Epiſtle. *Everyone,* ſays he, *is tempted, being drawn away and enticed by his concupiſcence; and concupiſcence having concerved, brings forth ſin; and ſin coming to perfection, brings forth death.* Where obſerve the progreſſe of natural ſin from the firſt corruption of concupiſcence to […]o […]id ſin, and full corruption, which engenders death. The concupiſcence then of *Adam* did corrupt him, before he was corrupted by that […]n which was imputed to him from the tranſgreſſion of the Law, not from the corruption of nature.

They that interpret the ſin of *Adam* Allegorically, ſay, that the Serpent washisſenſe, the Woman the

reaſon, the Man the intellect; the fervent perſwaſion of his ſenſe blinded his reaſon, and reaſon deprated blinded his intellect. The corrupt ſenſe of *Adam* ſinn'd, his crooked reaſon was faulty, before that his vitiated intellect had ſinn'd. Hence you may ſee how prepoſterouſly they overturn the order of things, that ſay *Adams* reaſon was therefore deprated, his ſenſes corrupted, becauſe he had eaten the forbidden fruit; Nay rather, upon the contrary, *Adam* ſinn'd eating the forbidden fruit, becauſe his ſenſes were firſt corrupted, his reaſon firſt depraved. And *Adam* ſinn'd twice, firſt in his ſences and reaſon, before he ſinn'd in his intellect and will, in that ſin which was imputed to him, and in him to all men. Here obſerve the force of that innate and inherent corruption, before the fruit touch'd his lips. [Page] His concupiſcence was neither afraid of the edict of God, nor dreaded death, which was threatned to him; yea ſuch was the fury of his Nature, that he would have endured death in the bittereſt manner, rather than he would not ſatisfie his appetite.

I acknowledge that the imputation of his ſin and inbred corruption were joyn'd in him after he had ſinn'd. But theſe were not always joyn'd in *Adam:* That league was not entred before the Law of God, and before the expiation of it: The inbred and innate corruption of *Adam,* was only inherent to him before his fall. That natural corruption was the ſin, of which the Apoſtle, *Which was before the Law, which was not imputed, becauſe ſin is not imputed where there is no Law.* And there was firſt an inbred corruption in *Adam* before that imputation, which was cauſ'd by the tranſgreſſion of that Law. Therefore the imputation of ſin was

the Mother of his inbred corruption, which begat the imputation of ſin. Sin naturally inherent ought to be firſt before ſin which was imputed, as nature was before imputation or myſtery.

As alſo ſin naturally inherent was not imputed according to Law, there being no Law; nor was there any legal guilt by that ſin; for guilt and imputation are the ſame things: Nor could it be ſaid, that under the Law legal imputation and imbred corruption were indiviſibly joyn'd, and made up but one guilt of two. Under the Law legal imputation of *Adams* ſin, and imbred corruption joyn'd: But therefore were not [Page] ſo indiviſibly & cloſely joyn'd, that they made the leaſt confuſion of guilts; for there was never any guilt of anothers ſin by imbred corruption. The legal imputation of *Adams* guilt, flow'd from the tranſgreſſion of the Law by *Adam,* which paſſed upon all men; from imbred corruption flow'd ſin naturally inherent, not anothers ſin, but every mans own ſin, proper and particular to himſelf; which is not imputed by the Law, and by the adventitious ſin of *Adam;* but the very nature of the ſin inherent from ones imbred corruption is naturally aſcribed to all men, that they may undergo death, which is according to nature, nor attain to immortality, which is above nature.

CHAP. V.

Thoſe who think that the imputation of Adams ſin was ingendred by traduction from Adam, do gather it from thence, in that they believe, that Adam was the Father of all men. The Apoſtle hath diſtinguiſh'd, and not joyn'd ſin naturally inherent, and that which is imputed. He hath diſtinguiſhed and not joyn'd natural death with that which is inflicted by the Law. Death which was by the ſin of Adam began with Adam, and ended with Moſes and Chriſt, Natural ſin and natural death were before Adam; and ſhall be after Moſes and Chriſt to the end of all time.

ONe opinion, as it is uſual, is begotten by another. They who think that men took their [Page] Original firſt from *Adam,* becauſe it is no opinion but a reality, that the firſt imputation of all ſin, ſprung from *Adam,* believe likewiſe that innate corruption and the imputation of ſin were ſo indiviſibly joyn'd in one man, that that imputation could no other ways paſſe upon all men, but by way of propagation, the original of which they bring from *Adam,* who firſt ſinn'd, and the act of which ſin, ſay they, was in all men by imputation, and the quality of the ſin really inherent, ſince that act, which was not to interpret the matter, but entangle it, not to unrevel it, but tie faſter. Furthermore, this opinion, as I ſaid, thence took its beginning, becauſe *Adam* is thought the Original of all men. And that opinion again hence is imagin'd, becauſe they think that *Moſes* ſpoke of *Adam,* as the firſt Father of all men, becauſe

there is no other man named in *Moſes* Books before *Adam:* as if there never had been nothing in nature, nor in the world, which *Moſes* had not mention'd. But *Moſes* tels us no where that which St. *Paul* firſt declar'd, *That ſin enter'd into the world by the ſin of* Adam, *and that death by that ſin paſſ'd upon all men:* although *Moſes* ſaid no ſuch thing, yet he no where denyed it. And no where hath he ſaid that which St. *Paul* expreſly declares, *That ſin was in the world until the Law,* or before the Law, which is the ſame thing; I ſay, that firſt, and firſt-born Law, as the beſt Divines call it, and which is here to be underſtood, as being the firſt of all Laws which God gave to *Adam,* and from which proceeded the imputation of ſin: Nor did *Moſes* deny that which *Paul* [Page] affirmed, Therefore it is better to aſſert it, ſince the Apoſtle affirms, *Moſes* does not deny it, that there were men before *Adam.*

As it was never the intention of the Apoſtle to derive the original of all men from *Adam,* ſo alſo the Apoſtle never intended ſo to joyn ſin naturally inherent, with ſin imputed: and certainly it is as clear as Noon-day, That the Apoſtle never made any mixtures of theſe ſins, *Rom.* 5 where he manifeſtly writes concerning the ſin which in *Adam* was imputed, *By one man,* ſayes he, *ſin entred into the world.* That by one man St. *Paul* afterwards explains, not by traduction from one man, and natural propagation, but by his diſobedience, which is moral and ſpiritual; *By the diſobedience,* ſays he, *of one man, many became ſinners.* He did not then joyn that which is moral and ſpiritual, with that which is material, and naturally propagated.

But that man by whom ſin entred into the world, is without doubt *Adam,* whoſe ſin was the ſin of the whole world. The ſin, I ſay, which by the tranſgreſſion of the Law was imputed to the whole world. The Apoſtle adds in purſute of his argument, *Till the Law ſin was in the world;* that is, till that man *Adam* ſin was in the world. At the ſame time as ſin enter'd into the world through the Law by *Adams* ſin, there was another, […] in the world, as the Apoſtle witneſſes; […] and *Adam,* which is the ſame thing. Not the ſin which was imputed by tranſgreſſion of the Law, but ſin which was naturally inherent, and was not [Page] imput d […]whilſt there was no Law. Nor did the Apoſtle joyn […]n which was before the Law with that which was after the Law, and had its original from the Law, which in this Chapter he only h […]ndles.

By one man ſin extord […]nto the world, and by ſin death, the Apoſtle adds in that place. Where obſerve, the death which the Apoſtle here mean […] is not intended the natural death, which was deeply rooted in the bowels of meir by innate corruption, and by the depraving of his […]ation, but the ſpiritual and myſtical death is here to be underſtood, which follow'd the ſpiritual and myſtical imputation of *Adams* ſin.

Which that you may the more clearly know, remember what I ſaid before; That no man ever dyed for the ſin of *Adam,* but one Chriſt alone, in whom, according to myſtical imputation, all men are thought dead, as all men are thought to have ſinn'd in *Adam.* They are, I ſay, thought dead in Chriſt, by ſimilitude, parable, and fiction, myſtically, as *Iſaac* was ſuppoſed kill'd by his father, as before out of the eleventh Chapter to the

Hebrews. That death then, of which here the Apoſtle ſpeaks, was myſtical; fictitious, and Parabolical, which enſued upon *Adams* myſtical, fictitious, & Parabolical ſin. Which death no man ever actually ſuffer'd in Chriſt, as no man actually or really ever ſinn'd in *Adam.* The Apoſtle ſpoke in this place, not of that ſin which was naturally inherent to all men, but only of that which by myſtical imputation paſſ'd upon all men from the ſin of *Adam.* The Apoſtle ſpoke likewiſe here[Page] not of that death which is naturally riveted to mans corruption, but of that only which follow'd the nature of *Adams* ſin, and which by myſtical imputation, paſſed from the death of Chriſt upon all men. And Chriſts death was call'd a tranſient death, as the ſin of *Adam* was call'd a tranſient ſin. *Death,* ſays the Apoſtle, *paſſed upon all men;* that he might intimate that he had nothing here to do with that death, which by their natural corruption is naturally inherent to them, and happens to them naturally; but onely of that which in the expiation of *Adams* ſin by the death of Chriſt paſſes upon all men.

But that you may yet have a clearer light ſhine into your eyes, take good notice to what in the ſame place preſently follows, *Death reign'd from Adam t […]ll Moſes.* Death reign'd from *Adam,* and that Law which *Adam* brake, until *Moſes,* and that Law which was in force from *Moſes* till Chriſt. Chriſt dying, extinguiſh'd all Law, both that of *Adam* and *Moſes* his Law; *Blotting out* ſays the Apoſtle, Col. 2. *the ſeal of the decree which was againſt us, for it was contrary to us, and taking it away, nayl'd it to his croſſe.* That bond or decree which was againſt us, was the condemnation of death decreed by the Law and obligation againſt

all men in the ſin of *Adam, For judgement from one, became condemnation,* as it is written *Rom,* 5. For that condemnation hung over all mens heads, and reign'd over them from *Adam* til *Moſes,* and that time layd a tie of Law upon all men. Nor did death properly, as I ſaid before, reign upon all men, becauſe no man properly dyed for the ſin of *Adam,* but properly the [Page] condemnation of death which reigned over them, was that, which by the death of Chriſt was blotted out, taken away, and nailed to the Croſſe.

God appointed then *Adam* and *Moſes* the known limits and times for *Adams* ſin, or to that death or condemnation of death, which was decreed by that ſin; But the ſame God appointed no limits, no times, either to ſin naturally inherent, or to death, which by natural default is inherent to all perſons. Sin naturally inherent was before the Law, and *Adam,* ſince the creation and beginning of things, which is without beginning. Natural ſin reign'd after *Moſes,* and after legal death of *Adam* and *Moſes, […]* the ſame death reign'd, and ſhall reign to the end of ages, which cannot be numbred.

The ſame natural death St. *Paul* meant, firſt to the *Corinth.* chap, 15. *The laſt enemy that ſhall be deſtroyed,* ſays he, *is death.* Which death cannot be underſtood of death deſerv'd by the ſin of *Adam:* For when *Moſes* was dead, that was deſtroyed. *Death reign'd upon* Adam *till* Moſes, they muſt then be underſtood of a natural death, the deſtruction of which God has deferr'd till the end of things. The laſt enemy which ſhall be deſtroyed, is death; For natural and inherent death is not yet deſtroyed, which follows the nature of its natural and inherent ſin. Theſe two ſhall

we force indiviſibly, till the end of time, natural ſin, and natural death, nor ſhall they be deſtroyed, but when the world is deſtroyed.

Therefore the Apoſtle did not joyn theſe two, which he handled apart, and which the order of things ſet at a diſtance; that is, ſin Imputed, and ſin Naturally inherent, death reigning by the imputation of ſin; and death naturally following ſin naturally inherent. The one treatiſe was ſpiritual and myſtical; the other material and natural. The Apoſtle […]ivides that ſpiritual and myſtical ſubject from the material and natural, to ſhew that there was no need of the traduction of *Adam,* material and natural, towards the imputation, which was myſtical and ſpiritual; which he more openly declares, *Rom.* 5. where he compares the obedience of Chriſt with the diſobedience of *Adam,* and the imputation which did abound, from the ſin of one *Adam,* to the condemnation of death, with the imputation of grace, which is given from above, of which is given to the ſatisfaction of life, in the offering up of one Jeſus Chriſt, which are nothing material or natural, but relliſh altogether of ſpirit and myſtery. And that the compafiſon of *Adam* and Chriſt may be abſolute, *Adam* ought to be imputed to men after the ſame manner, ſpiritually and myſtically, as Chriſt is imputed. [Page]

The beſt Divines confeſſe, that *Paul* ſpoke properly in the 5 chapter to the *Romans,* of the guilt and imputation of *Adams* ſin; and conſidered ſin, not as the fountain of humame corruption; but as it involves *Adam,* and in him all men in the ſame guilt: For the Apoſtle did not write, that men were corrupted in *Adum,* but ſinn’d in him: That they ſinn’d in *Adam,* by imputation, not ſince [Page]

Adam by imputation: That they ſinn'd […]irtually in *Adam;* not by vertue of ſeed, but by vertue of imputation. And *Adam* is ordained in that place the head of all men, not naturally, but myſtically. And one excellent Divine ſpeaks very fitly to this place. *By natural reaſon,* ſays he, *It cannot be, that all men who were not yet born ſinn'd in* Adam; *Unleſſe* Adam *in his moral exiſtence be ſuppoſed the Prince of all men.* For which cauſe, the Apoſtle ſays in the ſame chapter, not of thoſe ſins by which *Adam* was corrupted naturally, and by which all men are naturally corrupted; but of one offence, one ſin, one diſobedience, which deſerv'd a guilt to *Adam,* and in him to all men, and which not actually, but by imputation paſſ'd upon all men: *By which means,* ſays Cardinal *Bellarmin, That diſobedience might be communicated to all men:* And the famous *Gamach* of *Sorbon. We grant* ſays he, *That the actual ſin of* Adam, *as actual, was not in men, but by imputatign.*

The Law, or the tranſgreſſion of the Law, cauſ'd the imputation of that ſin: Nature begat the real inherence of habitual ſin, which is wickedneſſe of Nature. Nature and Law are quite different in the ſcheme of things. God the Creator of all things produced nature: The ſame God, the reſtorer, or ſecond creator, made the Law; And as nature could not contract a guilt from anothers fault, as the violation of the Law might doe: ſo neither guilt, by the violation of the Law, and by anothers fault, could corrupt Nature. A moral cauſe, ſuch as was the diſobedience of *Adam,* could not [Page] produce a natural corruption. Therefore much leſſe could the imputation of that diſobedience produce that corruption. Tha […] imputation,

which is an effect meerly ſpiritual o […] that moral cauſe, and a cauſe myſtical ariſing from a moral. Therefore the Apoſtle coupled not theſe things thus diſ-joyned, and which can no way agree one with another, Nature and Law, Sin by Nature, and Guilt by Law, in this Treatiſe which he here intended concerning that ſin, which in the tranſgreſſion of *Adam* was imputed to all men. Nay no where in St. *Paul,* or in any other ſacred author can be read or gather'd, that the natural traduction of *Adam* did any way conduce, not to ſay was neceſſary to the imputation of *Adams* ſin.

CHAP. VI.
How the ſin of Adam was cauſe of mens ſalvation, not condemnation. Since the death of Christ no mans ſin is imputed to another, but every own bears his own ſin.

THat queſtion which is commonly diſputed concerning original ſin, is intricate, dark, and difficult, upon preſuppoſition, that all men were born of *Adam.* Upon my ſuppoſition, if God give me leave, I will make it ſo plain and open, that we ſhall never have any difficulty.

There are ſome that throw hatred upon God, according to the firſt ſuppoſition, in ſaying that his Law was too rigid and cruel, in that he im- [Page] puted that which was done by *Adam,* without the knowledge of men, before they had a being, to all mankind; and in that the puniſhments for that ſin were ſo heavy, that the whole nature of man was over-run with puniſhments and plagues. For by no humane Laws was there ever any ſucceſſors appointed of others crimes. *Let Children,* ſays *Plato, not ſuffer for the wickedneſs of their Parents.* It ſeem'd a cruel and pernicious preſident to the Senate of *Rome* to deſtroy *Caſſius*'s children, when *Caſſius* the Offender himſelf was deſtroyed; & people who did endeavour to ſettle ſuch ways of puniſhment, ſeemed to do things worthy the hatred of men, and the anger of the Gods: But this ſeems to exceed all kind of cruelty, that after a miſerable and tormenting life, men ſhould be caſt into a burning lake, and give their enlivened liver again to be gnawn by worms, and there in weeping and

gnaſhing of teeth to die, and never die, for ever, and beyond eternity.

To which inconveniences, that from my ſup-poſition I may briefly and clearly anſwer and ſtop every mouth ſpeaking irreverently of God: It is before ſufficiently ſhown, that the imputation of *Adams* ſin, added nothing to the nature of man, given to corruption, which is meerly myſtical, and is only conceived in ſpirit; therefore, as to nature that imputation added, no new buſineſſe. We muſt here conſider what damage men receiv'd in this, according to myſtery; We muſt firſt reſolve, that the Apoſtle *Paul,* where he ſays in the 10 to [Page] the *Romans. That Chriſt is the end of the Law.* Meant, that Chriſt was the end of all myſteries; both which were commanded by the Law, and contained in the books of the Prophets: In which ſignification, the Law is very frequent, and is taken for the whole Bible. *Let it be ſo,* ſaith the Lord to St. *John,* refuſing to baptize him, *for thus it becoms us to fulfill all-truth.* Truth in that place is the myſterie; For Chriſt fulfilled all myſteries, which he perfected, and accompliſhed the ends of them: Beſides myſtery is called *truth,* becauſe all myſteries ordain'd by God lead to truth. Nor is myſterie an empty name, and a bare title or fiction, without its reallity and ſpecies: Yea it accompliſhes the chiefeſt thing of all, in that it begets truth, ſalvation, and immortality to men, which ſhall be cleared in its own place.

Chriſt was the chief end of that myſterie, by which the ſin of *Adam* was imputed to men, that to them the juſtice of Chriſt, which is the death of Chriſt might be imputed. You muſt alſo take notice, that Chriſt is Jeſus, who is the Saviour, to whom the deſtroyer is oppoſ'd, and that is

Antichriſt, the deſtroyer of men; Jeſus came to ſave men, not to deſtroy them. But as Chriſt was ordained the end to the ſalvation of man, their were mediums appointed to bring them to that end, for the accompliſhment of the forementioned ſalvation. The imputation then of the ſin of *Adam,* which brought us to that end, was the cauſe of our ſalvation, not our deſtruction; Therefore that diſpenſation of the divine Law, was firſt of [Page] meekneſſe and bounty, not of wrath and crueltie, by which men, not knowing, and being not yet born, had the guilt of *Adam* imputed to them; For the ſin of *Adam* was imputed to them without their knowledge, that the juſtice of Chriſt might be likewiſe imputed to them without their knowledge, which is the ſalvation of the Lord: Sin begat Juſtification by the ſame miracle as darkneſſe is ſaid to have produced light, and death raiſed up life.

They are much deceiv'd, who think that eternal death enſued that condemnation of death, which was decreed upon the ſin of *Adam,* For I think it is ſufficiently clear'd out of the Apoſtle *Paul* to the *Romans,* whom to this purpoſe I cited in the former chapter, that the condemnation was not eternal, but bounded with ſome limits, That it was born with *Adam,* and ended with *Moſes. Death reign'd from* Adam *to* Moſes, ſays the Apoſtle; For that death followed the fate of ſin, and of the father of it, who begat it. The ſin of *Adam* began to reign from the tranſgreſſion of the Law, which I therefore call a legal ſin: Legal ſin liv'd as long as the Law liv'd, and when the Law was extinct, that was likewiſe extinguiſhed. That legal death reign'd as long as the Law reign'd, and behoved to die alſo when the Law died. Eternity alſo is indefinite,

Legal death had its certain limits, *Adam* and *Moſes,* beyond which it could not remain. Therefore that death could not confer an eternity upon men, which it ſelf had not,

What then ſhall we ſin, becauſe we are not [Page] under the Law, and becauſe there is now no condemnation remaining by the Law, which may hinder our deſign of ſinning? Far be it, ſays the Apoſtle. And that this objection may be quite ſatisfied. I think I ſhall doe very well to diſcover the whole myſtery in order, and what I have ſpoken apart, to ſet down together, and repreſent it altogether to the view.

Reaſon, and holy Writ witneſſes, that all things are corruptible and mortal, which are compoſed of mortal and corruptible matter; And that men being made of matter mortal and corruptible, by virtue of their mortal and corruptible creation, could not aſcend up to an incorruptible and immortal God, to become themſelves immortal and incorruptible. God is incorruptible, but men from their fleſh, which is their matter, *reap corruption.* Galat. 6. God is immortal, *The fleſh ſavours of death,* Rom. 8. God is good it ſelf: *Goodneſſe dwels not in the fleſh of man; but evil is continually with it.* Rom. 7. Men that are in the fleſh cannot pleaſe God; For the fleſh is enmity to God, Is not ſubject to the Law of God, nor can be. And a thouſand ſuch things we read in the Scripture: By which it appears, the vitiouſneſſe of the fleſh, matter, and creation of man ought to be redreſt, and that men ought to be transformed to new creatures; that of evil they might become good; of corruptible, incorruptible; of mortal, immortal, and poſſeſſe the Kingdom of God;

Which fleſh and blood, which is corruption, *cannot poſſeſſe.* Cor. 1. Chapter 15.

Men that were to be transform'd and new created, behov'd to die, as we have ſhown you before. And God decreed that they ſhould all die in his Chriſt, who in forming a humane body, and dying for them by proxie, might alter the forms of men, and change them into new creatures: Which could not be done, but by myſterie, by the vertue of which they might be thought dead in Chriſt, whoſe bloud had ſprinkled them; and as the Dyers of red colours, ſuch garments as they intend of a crimſon, or ſcarlet dye, they firſt work them, rub them, and ſtain them with woad, that they may prepare a convenient reception for red colour, that faſtens to the woad, which is the ground of it: So it behov'd men by the imputation of *Adami* ſin, firſt of all, as it were with woad, or the firſt ground, be wrought & drench'd, that they might more fully ſuck up the bloud of Chriſt, and after the ſecond colouring, be of a more perfect dye. Therefore the imputation of *Adams* ſin was a preparative for the ſuſception of juſtice, which flow'd from the bloud of Chriſt, by which preparation all men thirſting, might more earneſtly ſeize upon his juſtification, and receive it inwardly. [Page]

And as ſcarlet dye added to the wool drenched in, takes away the ſtain of the woad, and extinguiſhes the woad it ſelf: ſo likewiſe the blood of Chriſt caſt upon the ground of *Adams* imputation, took away the imputation of ſin, and utterly extinguiſh'd the ſin it ſelf, ſo that by the death of Chriſt there is no imputation of that ſin. *Sin was before the Law, but it was not imputed […] […]when there was no Law,* Ro. 5 [Page][Page]

For the ſtrength of ſin is the Law, Cor. 1. Chap. 15. The Law adds ſtrength and force to ſin, and ſo has doubled ſin, and of ſin ſimply ſo call'd, made a ſin imputable by Law; Chriſt took away that imputation by Law, and the Law it ſelf.

The *Revelation* tells us of a Beaſt with many heads, whoſe one head was wounded as it were to death, the reſt of his heads remaining, but his wounds unto death was cured. Sin was the two-headed beaſt, whoſe one head was before the Law, the other after the Law. Chriſt dying, cut off that head of ſin which was after the Law, and that wound unto death was not cured; for that head was quite cut off, and pluck'd from its neck. After the death of Chriſt there is another head, which was before the Law. That ſin is extinguiſhed in the death of Chriſt, which was imputed to *Adam,* and in him to all men, by violation of the Law, which ſin I call legal. Since the death of Chriſt that ſin remains, which was not imputed whilſt the Law was not, which naturally before the Law was inherent to all, which I now call natural.

Chriſt then reſtor'd men to that condition wherein *Adam* had found them, into the condion of ſin not imputed by the Law, and men became after the deſtruction of that Law, the very ſame thing before the Law was given to *Adam;* for another mans ſin is not imputed to any, ſince the death of Chriſt, but every one bears his own ſin. It is not now ſaid, as under the Goſpel, *The faithers have eaten a ſowr grape, and the childrens teeth* [Page] *are ſet on edge,* Jer. 31. Every one dies not for the ſin of *Adam,* but every one for his own ſin. *Every one gives an account of himſelf to God,* Rom. 14. *Of himſelf,* not of *Adam,* of his ſowr ſin in his own behalf, not of the ſtrong ſin of *Adam,*

which diligently obſerve, *Every one carries his own burthen,* Galat. 6. *And every one obtains what he does in his own body.* Cor. 2. chap. 5. *God,* under the Goſpel, *judges the ſecrets of men,* Rom. 2. *The ſecrets of men,* that is, their proper faults, their belov'd vices, every ones own ſin, and no mans elſe imputed to them Since the death of Chriſt, God imputes not ſins done againſt the Law, but aſcribes to all men their natural ſins, which are not in the Law, but in the fleſh, and which reap corruption according to the nature of corrupt fleſh, which ſavour of death, in whom goodneſſe dwells not, but on the contrary evil cleaves to them, and who not in regard of the Law, but in regard of their corrupt and mortal nature, can not poſſeſs the immortal and incorruptible kingdom of God. The old *Adam* is crucified with Chriſt, and our old legal man; but our old natural man lives in us, which is really ours, and is not dead in the death of Chriſt, but ſhall by the vertue of his reſurrection, ſometimes, be extinguiſhed, wh […]n God ſhall cloath us with full ſanctification, which ſhall be our full and perfect reſtoring and reſurrection. At which time our laſt enemy, Death, ſhall be deſtroy'd. I ſa […], natural death, the reward of natural ſin, which ſo long as natural ſin is in force, is alwayes in men, which alſo, when the natural ſin is extinguiſhed, tinguiſhed, muſt alſo be extinguiſhed. [Page]

But in the mean time, let it be our buſineſs continually to be in exerciſe of godlineſs, and endeavouring of our ſanctification, that the old ſin which adheres to our fleſh may be extinguiſh'd, and the juſtification of Chriſt may be reveal'd in us, from *faith to faith,* as it is written in the firſt of the *Romans,* that is, from ſanctification to ſan-

ctification. For ſanctification is our true and ſolid faith in the concrete, here meant by the Apoſtle, not that idle and empty faith which ſome do urge in the abſtract. Let us not therefore ſin, becauſe we are no more confin'd by the Law of *Adam,* or by any puniſhment of death decreed ſince the Law of *Adam,* after Chriſts death, but becauſe really, and according to the nature of the buſineſs, we barricado our way to eternal life, and to the ſight and glory of God, if we indulge matter and our fleſh, and extinguiſh not ſin bred in us. No thought of cruelty then as to the Law of God, nothing diſſonant or inconvenient ſhall ariſe in our thoughts by the imputation of that legal ſin of *Adam,* which enſued upon that tranſgreſſion, if all this buſineſs, according to my ſuppoſition, be taken as a myſtical inſtitution, that it might prepare a fit ground for the reception of the juſtice of Chriſt, which is the ſanctification and ſalvation of men, and their chief happineſs, for according to this myſtery, any thing which might have ſeem'd in God cruel againſt mankind, ſeems rather to have been deſign'd for the ſalvation of man.

CHAP. VII.
Why Adam, who ſinn'd in the nature of a head, was not likewiſe puniſh'd in the nature of the head. The ſin of Adam was diſobedience. Natural and Legal ſin was the two-fold barricado against men, to ſhut them out of Paradiſe. Chriſt dying broke the barr of the Law. Chriſt riſing again, and ſanctifying us, ſhall alſo break the natural ſin.

EXaminers uſe to be more ſevere in the puniſhing of the actor, than in the puniſhing [Page] of the complices and partakers, which all Lawes teach us, both natural, civil, and Law of Nations, Nor needs this any proof, for it is already ſo often prov'd, that it would be clouded to cite all proofs; Only that Law held not in *Adam,* who, although he ſinn'd as the head, yet he was not puniſh'd as the head for his ſin. For, if all ſin and wickedneſs, all feavers and plagues, and eternal death it ſelf, as it is believ'd, enterd into the world; and paſs'd upon all men, Why was not *Adam* readieſt to ſin amongſt all men, being the head and cauſe of all ſins, by reaſon of his tranſgreſſion? Why was not he ſeized himſelf with troops and companies of all manner of plagues and fevers? And why was not that author of eternal death himſelf, given to eternal death? Yea, why did *Adam,* if we will except his ſingle tranſgreſſion, become famous for no other ſin? Yea, why did he enjoy his health ſo well? Why enjoyd he a long life nine [Page] hundred and thirty years, Why has none of the Divines ſent him to Hell, that amongſt the torments of the wicked and the damned, he

might be puniſht with eternal death. But if on the contrary no man was ever partaker or conſcious with *Adam* of *Adams* ſin; yea if all men were purer from that ſin, then Children are free from ſin, as being not born when *Adam dam* ſinn'd, What was the reaſon thar men ſhould become more wicked by that ſin than *Adam* himſelf? For it is certain that a great many men have been thought more famous for the ſin of *Adam,* then *Adam* himſelf, were ſore handled▪ their life ſhort, and ſickly, and at laſt thrown down to hell, there to die an eternal death.

This darkneſs, from my ſuppoſition I will make as clear as day, if we conſider the ſin of *Adam,* either againſt the Law, which was a legal ſin, or by default of his Nature ſubject to corruption; which is a natural ſin. If we conſider *Adam* ſining by a legal ſin or againſt the Law, which is the ſame thing; we ſhall conceive him, not only as to himſelf; but alſo in regard of all men, and to all mankind, whom he did repreſent; by force and virtue of which repreſentation, he deſerved the imputation of that ſin to himſelf and all Mankind. For as an Ambaſſadour who yeilds up a people to a conquering Prince in the name of his Country, does not only bind in his rendition himſelf, but all the people of the City, whom the Ambaſſadour repreſents: So *Adam,* in regard that he did re-preſent all mankind, did not only bind himſelf, but all mankind to the decree which went out againſt his ſin, and made them and himſelf parta- [Page] kers of the ſame ſin: And as in the buſineſſe of rendition which the Ambaſſadour does in the behalf of his Country, all are equally obliged to the Laws of it, as well the Ambaſſadour, as all men of the Country; Juſt ſo in the buſineſſe of

Adams ſin; all mankind did equally fall into the imputation. And as this rendition according to the School men, is neither leſſe nor more in one than another; nor of all thoſe that are yeilded, none is more engaged to it than another: Iuſt ſo the imputation of the ſin of *Adam* admits not of a more, or a leſſe; nor can the ſin of *Adam* be thought to be imputed more or leſſe to any man that ever was, or is, or ſhall be: And *Lucans* expreſſion might be very fit in this caſe: *It ſtains and equals all;* Yea *Adam* and all men that ever were made, or ſhall be, have ſuffered alike for that ſin, for all have equally endured the condemnation of death decreed againſt that ſin; and all thoſe men were thought to be dead alike, according to that legal, ſpiritual, and myſtical death, which enſued upon that legal, ſpiritual, and myſtical ſin.

If we conſider *Adam* ſinning in the default of his Nature given to corruption, which is natural ſin; then we ſhall conceive him in regard of himſelf, not in regard of all men: And in that regard the more that *Adam* ſinn'd to himſelf in that natural ſin he gain'd himſelf more natural evil and puniſhment, and ſo had fall'n into more grievous diſeaſes. And indeed, becauſe natural ſin is receptive of more or leſſe, according to mans nature, more or leſſe corrupt, as likewiſe all natural [Page] puniſhments admit of more or leſſe, and all natural evils which enſue upon that natural ſin: And as *Adam* beyond all other men was of a leſſe corrupt nature by the prerogative of his creation, which he had from God himſelf; ſo ſinn'd he leſſe than other men in natural ſin; And was leſſe puniſhed for his natural ſin; and ſuffered fewer evils than other men ſuffered; yea fewer than they for the ſelf ſame ſin now ſuffer.

Let us examine this buſineſſe on the right ballance of reaſon, that it may appear beyond all controverſie, that the ſins of all men, and all thoſe evils and plagues which puniſh men, and their eternal death, which hinders them from eternal life, to have flow'd from the fault of their own nature, inherent to them, and not from the ſin of *Adam.* Whence I pray that thirſt of blood, by which one man is a wild beaſt to another, one man kills another; is it not from black choler, with which mans liver ſwells? whence all thoſe inceſtuous marriages contrary to Law; whence unlawfull venerie, and thoſe wild luſts by which men run upon beaſts raſhly, not from perverſe and corrupt luſt, which is the itch of perverſe and corrupt nature, whence rapine and theft, *whence war and ſtrife amongſt you* ſays St. *James* in his 4 Chapter of his Epiſtle; *are they not from your luſts?* And hence we chiefly gather, that ſuch vices are altogether tyed and addicted to the ſubſtance of men; ſince the ſame ſubſtance is to men and beaſt, and men and beaſt have the ſame vices. Hence it is they call murtherers cruel perſons, Tigers, Bears, Lions; Luſtfull perſons, [Page] Goats; Backbiters, Dogs, Thieves, Kites, and Eagles tallons; Bellygods, hogs, &c. Becauſe we believe that the ſin of *Adam* was imputed to beaſts, and engendred ſuch vices alſo in them.

Whence is it likewiſe that men have their health ſo? that they are girt with the ſpleen as with a girdle? whence have they the Kings evil? whence bleer'd eyes? their guts ake? the roots of their hearts are periſhed? whence have they theſe continual, uncertain, or Periodical Fevers? whence ſo many ſorts of the Gout? and either the ſtone or gravel in the Kidneys, which occaſions a

ſtrangurie, and other ſeveral ſorts of diſeaſes by which mens bodies are tormented? are they not from the ill diſpoſitions of mens bodies? which are higher or leſſe grievous in humane bodies, as the badneſſe of their affections is either lightned or remitted: But certainly varieties of ſins or health, which make men either ill or diſeaſed, do plainly ſhew that all this vitiouſneſs ſprings from our nature, and from the ſubſtance of men, which as it is diverſly affected to divers, by either leſſe or more it is corrupted and troubled: Neither could the legal ſin of *Adam* ever bring any ſuch thing to paſſe: For it is but one, and not vicious; and paſſed not upon men, either more intenſe, or more remiſs, but made all men alike guilty; and had made all men alike evil, and alike bad, and had put all men in the ſame kind and condition for ſin and death; if the ſins and diſeaſes of men had taken their originals from that one and one kind of ſin.

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It is objected to this, that *Adam* when he tranſgreſſed the Law, did ſin naturally, for he naturally deſired the forbidden fruit, and naturally did eat of it; Therefore the ſin of *Adam* was natural not legal only. And therefore not only by myſtical and ſpiritual imputation, but by Nature alſo, and traduction from *Adam,* it paſſed upon all men. I anſwer, that *Adam* did not therefore ſin, becauſe he naturally deſired the fruit, and naturally did eat it; but becauſe he deſired it againſt Gods command, and eat it contrary to his Law. The Apoſtle calls the ſin of *Adam* diſobedience moral, not natural; or as there was a formality, not a materiality in that ſin: I ſay a formality, morality, and myſtery, which alone was imputed to *Adam,* and to all men, and for which

he gained death to himſelf, and to all men: The nature and materiality of that ſin was properly no ſin; For of it ſelf, and naturally, it was no ſin to covet and eat that fruit *which was fair to the eye, and good to eat,* as *Moſes* witneſſes of it: The force of that ſin conſiſted only in the tranſgreſſion and diſobedience of *Adam,* which was the formality and morality of that ſin.

Beſides, that ſin was two manner of ways imputed to *Adam;* Either in that by his corrupt mind and will he tranſgreſſed the Law of God, or in ſo much as corporally, or by eating he broke it; In ſo far as *Adam* by his corrupted mind and will broke the Law, which was the formality, and the ſpirituality of his ſin, he deſerv'd that condemnation ordained by the Law of God, & ſo dyed the death a [Page] moral and a ſpiritual death, which Chriſt really, and in his body ſuffered for *Adam.* In ſo far as *Adam* in his body tranſgreſſed, he was in his body thruſt out of Paradiſe; *leſt perhaps,* ſays *Geneſis, he ſhould put out his hand and take the tred of life, and live for ever.*

Both theſe happened to *Adam* by this tranſ-greſſion, death, and thruſting out of Paradiſe: but both ſignificatively, parabolically, and by ſimili-tude. All men dyed by the ſin of *Adam,* by the ſame ſpiritual and myſtical death by which *Adam* dyed. All men were thrown out of Paradiſe not actually and corporally as *Adam* was, but ſignifi-catively, and myſtically. The nature of Man corrupt and ſubject to death, debarr'd men of the Paradiſe of God which is eternal life. The Law given to *Adam* did double barricado the way to this Paradiſe, *and added ſtrength to that ſin,* as ſays the ſecond Epiſtle to the *Corinthians,* which that ſin brought to paſſe, *making it exceeding ſin-*

full, as the Epiſtle to the *Rom.* ſpeaks. And man had two ſtops to eternal life, the default of his nature, and the rigour of Gods Law; which was drawn, and offered the ſharp edge to all that ſhould offer to enter into Paradiſe. The nature of men given to corruption was the firſt and material ſtop, their own impediment which hindered mans entrance into immortality. The Law violated by *Adam* was the ſecond and the ſpiritual hindrance, not an innate, but an impediment by another, which ſhut up Paradiſe, and which not naturally, nor by traduction from *Adam;* but which by imputation, ſpirit, and meer fiction of [Page] divine myſteries was objected to all men, that upon the ſame account they might loſe eternal life: Chriſt dying for us, took away the ſecond ſpiritual hindrance, which by *Adams* ſin was a-gainſt us. The firſt natural and material ſtop yet remains, and ſhall be removed by Chriſt alſo, when he ſhall ariſe again, and ſanctifie us. All that are dead, and are mortal, are thrown out of Paradiſe, and ſhut out of eternal life by the ſin of *Adam,* myſtically and parabolically, that by the reſurrection of the ſame Chriſt, they might enter into the ſame Paradiſe, and enjoy eternal life, not myſtically nor Parabolically; but truly and really; all, I mean, that ſhould be choſen to it.

CHAP. VIII.
All men have ſinned according to the ſimilitude of Adams ſin. Infants have ſinned according to the ſame ſimilitude.

THe Apoſtle writes, that *Adam* was a type of Chriſt, Chriſt was then a prototype of *Adam,* but by way of ſimilitude of *Adam* with Chriſt his prototype. And in regard as Chriſt who was to reſtore what *Adam* had loſt, was not the laſt of all men, to comprehend men that were only paſt in his grace and juſtification, no more needed *Adam* to be the firſt of all men, to involve all men that were after him only in the imputation of his ſin. And as the death of Chriſt the prototype, was imputed to all men, both who liv'd in Chriſts time, and who were from all time before him, and thoſe that have been ſince Chriſt, and ſhall be born to the end of all time, by the ſame type and ſimilitude of the Prototype, the ſin of *Adam* was imputed to all men, thoſe who liv'd in the dayes of *Adam,* and who were born before *Adam,* and ſhall be born to eternity, and the one ſin of *Adam* caus'd all men, both ſince and before, to be condemned. [Page]

And that was it which the Apoſtle ſpoke very palpably in the ſame chapter, 15. Rom. where he ſays, *That death reign'd from Adam unto Moſes, upon thoſe alſo that had not ſinned according to the ſimilitude of the tranſgreſſion of Adam. Upon thoſe who had not ſinn'd;* which words, are no doubt to be underſtood of thoſe men that were born before *Adam.* Men that were born before *Adam* did ſin. The men that were born after him ſinn'd. Men that were ſinners according [Page]

to the ſimilitude of the tranſgreſſion of *Adam,* born before *Adam.* Men that were born after *Adam,* ſinn'd acording to his ſimilitude.

Which to open up in order, we muſt obſerve that never no man ſinned actually, as *Adam* ſinned, but that it was actually imputed to all; for no man, as I ſaid before, did actually eat the fruit of the tree of good and evil; which according to the common opinion, no mortal men ever ſaw, nor could ſee; for the tree was remov'd from the ſight of all men, ſo ſoon as *Adam* was thruſt out of Paradiſe. But if no man could actually ſin, as *Adam* did, and yet all ſinn'd as *Adam* did, it remains, that all ſinn'd, according to the ſimilitude of that ſin, by the imputation of it. Certainly all Orthodox Divines agree upon what I ſaid before, That to impute to any one anothers ſin, is to eſteem him as the committer of it. In which it is requiſit, that one of the perſons have not committed it: otherwiſe, not another mans ſin, but his own ſhall be imputed to him. And it is certain, that the adventitious ſin of *Adam,* was imputed to all men: We muſt therefore think, that all men were eſteem'd in the ſame condition, as if they had perform'd that ſin not actually; for then no mans ſin ſhould be imputed to any one, but his own. It remains then, that all men have committed the ſin of *Adam,* according to ſimilitude, if not actually. And indeed, becauſe there is nothing in the world, which is not either the thing [Page] actually, or the ſimilitude of it, which is the image of reality: Nor could there be any lawfull imputation from the ſin of another, but by that ſuppoſition; by which he who is put in place of the ſinner, is thought to be transform'd into his image and ſimilitude, and to have ſinn'd that by ſimili-

tude, which the other ſinn'd actually: ſo that for the ſimilitude ſuch puniſhments may be laid upon the perſonater of the guilty perſon, as were ordained for himſelf.

This the Apoſtle maintains to have happen'd to all men, and to have ſinn'd as *Adam* ſinn'd, and to have ſuffer'd the ſame death which *Adam* ſuffer'd for his ſin, *By one man,* ſayes he, *ſin entred into the world, and by ſin, death:* I ſay, he would have all men turn'd into the image and ſimilitude of the tranſgreſſion of *Adam,* that they might all be thought to have ſinn'd, according to the ſimilitude of the tranſgreſſion of *Adam,* and the like death reign'd over them, which reign'd over him, for the ſimilitude of his tranſgreſſion. And the Apoſtle, that none might be freed from the death of this puniſhment, adds, *That death reign'd from* Adam *upon thoſe alſo who had not ſinn'd, according to the ſimilitude of the tranſgreſſion of* Adam: For it was known before, that the ſin of *Adam* had paſſed upon all men which had been born ſince the framing of *Adam,* and ſhould be born afterwards, and that death reign'd from him upon his poſterity. But that he might comprehend all men in the ſin of *Adam,* whoſe roots reached as far from *Adam* to the foregoing ages, as their branches reached from *Adam* to the future ages, and [Page] the times after *Adam:* It was the meaning of the Apoſtle, that the ſin of *Adam* was indifferently imputed to all men, before and ſince, and that death reign'd from him upon thoſe that were paſt, and thoſe that were to come. A wonderful, but no ſingular myſtery. For the faith of *Abraham* was imputed by the ſame myſtery to all the faithful, both born before *Abraham* from all eternity, and who were born after *Abraham,* and ſhall be born

to all eternity; in which ſenſe *Abraham* is called the father of the Faithfull, of thoſe that are paſt, and are alſo to come. To theſe add what I have ſaid of the imputation of the death of Chriſt, That the death of Chriſt was not only imputed to all men born after Chriſt, but paſt back upon all thoſe likewiſe born before Chriſt.

And as it was fit it ſhould be, ſo likewiſe the manner of the myſtical imputation perſwades us, that it was ſo, ſpiritually I mean, and by way of conception, according to which, myſtical imputation takes hold of men: For as Lightning breaking out of a cloud enlightens with one flaſh things above it, and things below it: So the imputation that broke out of the ſin of *Adam,* darted one and the ſame lightning upon all men, thoſe that were born after *Adam,* and thoſe that were born before him. And the ſame manner of myſterie, which may teach us, that the death of *Adam* paſſ'd upon all men that were not born many ages after *Adam,* will teach us, that death could reign backward upon thoſe that were born before him never ſo long. For the manner [Page] of imputation is alike for the time paſt, and for the time to come. Nor is there any new miracle to be ſought for, that ſin ſhould be imputed to men created before *Adam,* if it be believ'd to be imputed to men created after *Adam.*

Let us, as far as we conceive, view all men from the beginning to the end. And at laſt you will confeſs, that no other could ſin, but according to the ſimilitude of the tranſgreſſion of *Adam;* but only thoſe that were begotten and born before *Adam.* For it is certain, that all men after *Adam,* and their ſons, and who ſhall alſo be by them begotten, did ſinn according to the ſimilitude of

the tranſgreſſion of *Adam,* What kind of men muſt thoſe be, I beſeech ye, who did not ſin according to the ſimilitude of the tranſgreſſion of *Adam?* Certainly it muſt be thoſe who were born before *Adam;* becauſe the Apoſtle ſayes manifeſtly, they ſinn'd before the Law, *Rom.* 5. And to whom, before the Law and *Adam,* their ſin was not imputed, becauſe ſin is not imputed when the Law is not. And therefore they neither ſinn'd nor could ſin according to the ſimilitude of the tranſgreſſion of *Adam.* To make the difference betwixt them and all the poſterity of *Adam,* who ſinn'd after the Law, becauſe after *Adam,* to whom the ſin of *Adam* was imputed. becauſe ſin began to be imputed from the Law, and from *Adam;* and who could ſin only according to this real [Page] ſimilitude of the tranſgreſſion of *Adam,* of which we here ſpeak, and which, no doubt, the Apoſtle meant.

Let famous men pardon me that have expounded St. *Paul* upon this place, if I tell them, that thoſe things which they ſpeake concerning children here, are inconſiſtent, whom they would have here to be the perſons meant, who ſinn'd not according to the ſimilitude of the tranſgreſſion of *Adam,* becauſe they ſinn'd not actually as *Adam* did; Yea, if they had ſinn'd actually, they had not ſinn'd according to ſimilitude, becauſe act is the reality of a thing, no ſimilitude: And in that very regard, becauſe infants ſinned not actually, they muſt needs ſin according to ſimilitude. But the mixture of thoſe natural ſins of *Adam,* deceiv'd thoſe moſt famous men, which were inherent to him; together with that legall ſin which paſſed upon all men. For they imagin'd that children ſinn'd not according to the ſimilitude of the

tranſgreſſion of *Adam,* becauſe they ſinn'd not actually as *Adam* ſinn'd. As for example. Becauſe they kill'd not actually, as *Adam* kill'd, or might have kill'd; becauſe they committed not adultery actually, as *Adam* did, or might have done; becauſe they ſtole not actually, as *Adam* ſtole, or might have ſtollen: and ſo of the reſt of *Adams* natural ſins. But here there was no intention concerning the ſimilitude of all his natural ſins, but only of the ſimilitude of his [Page] diſobedience. Into which diſobedience no man nor no child could ever fall actually. The Apoſtle ſaid not, *Who had not ſinn'd according to the ſimilitude of* Adams *ſins.* Nay that only, *Who had not ſinned according to the ſimilitude of* Adams *tranſgaeſſion.* For here he intended nothing concerning all the ſins of *Adam,* and thoſe natural ſins of *Adam* which only concern'd himſelf, but of that one tranſgreſſion that paſſed upon all men: All, I ſay, both of age and under age, as all men are indifferently comprehended in the ſpecies; and in regard that old and young, and men of all ages ſinned in ſpirit and myſterie, not naturally and materially, according to the ſimilitude of the tranſgreſſion of *Adam.* For although there be a natural ſimilitude of all mens ſins with the ſins of *Adam;* yet the Apoſtle meant not that material and natural ſimilitude here, wherein we may alſo communicate with the beaſts, according to whoſe ſimilitude, all men ſin naturally and materially, by reaſon of their commmon nature and matter. St. *Paul* meaned only that myſtical and ſpiritual ſimilitude, which only man is capable of, Men, I ſay, who have alſo a ſpiritual and myſtical communion with Chriſt; to which communion to ſay that beaſts could come, were wickedneſs.

CHAP. IX.
How the imputation of the ſin of Adam was imputed backward, and upon the predeceſſors of Adam, by a myſtery provided for their ſalvation. How the predeceſſors of Adam could be ſav'd.

BUt how could, ſay they, the ſin of *Adam* be imputed backward. And how could death reign back upon them that were already dead. [Page] Nor ought it ſeem a wonder to any, that the ſin of *Adam* was imputed backward, conſidering what I have often inculcated, That the faith of *Abraham,* according to the conſent of all Divines, was imputed to the Predeceſſors of *Abraham,* though dead, and that Chriſt was imputed to all, both before himſelf, and *Abraham,* though dead and buried.

But yet it will ſeem prodigious, that death reign'd back from the imputation of the ſin of *Adam,* conſidering that no death could happen to men, but that which deſcended upon men by the ſeed of *Adam,* which as they ſay, became mortal, and begat death, ſince *Adam* ſinn'd; For grant this, and it is impoſſible to imagine that death paſſ'd upon all men by the ſeed and ſin of *Adam,* becauſe it is impoſſible to be done, and impoſſible to be conceiv'd, that *Adam* did beget his [Page] predeceſſors. But if we conſider that death, which paſſed from *Adam* upon all men, to be myſtical and ſpiritual, which not materially nor naturally, but myſtically and ſpiritually returned upon all men, that will be very clear. For, as we conceive that death invaded *Adam,* and all after him, that very hour when he ſinn'd, Why ſhould we not

think that death ſeiz'd alſo all before and all after? And if there be any thing of impoſſibility to be ſpoken of the men that were before, Why ſhould there not be the ſame impoſſibility in thoſe that come after? Yea, in this myſterie their ſhould be a greater regard had to thoſe who were before, than thoſe that came after. Becauſe thoſe which are dead, and are not, are in ſome condition thought to be, becauſe they were certainly; but thoſe who are to come, never were, and it may be never will have any being.

The Apoſtle tels us plain, That the kingdom of death did vaniſh after the deſtruction of the *Moſaical* Law, or ſince Chriſt, which is the ſame. Let no man doubt, notwithſtanding, that death reign'd upon all men who were begotten ſince Chriſt to our times, and upon thoſe that ſhall be begotten after us to the end of all time. The queſtion is, Since which time did death reign over thoſe that were born ſince Chriſt, and ſhall be born after him? Certainly not ſince the death of Chriſt, as is ſaid; For Chriſt dying, deſtroyed[Page] the kingdome of Death. Since that time then when the kingdome of death was in force. From *Adam,* and ſince that time, wherein *Adam,* and all men in *Adam* deſerv'd to die for their tranſgreſſion; who by *Caſſiodorus* are elegantly ſaid, *To have deſerv'd death, before they taſted of life.* Death then reign'd from *Adam* upon men that were to be, and were not yet born; which if it could, any otherwiſe than myſtically, and meerly intellectually, let every body imagine. And what hinders us to have the ſame thoughts of men that are paſt, as we have of thoſe men that were to come? And we grant, that death reigned

myſtically upon one, and that it did reign likewiſe myſtically upon the other.

Likewiſe by way of myſtery, Parabolically, and in all ſuppoſition of Law, there will be more reaſon why death ſhould reign over thoſe that are paſt, than thoſe that are not born; if we call to mind the ways of Judges in Criminals, with whom it is no new thing to inflict a puniſhment upon the dead, who command the dead bodies of guilty perſons to be preſent at judgement, that according to the puniſhment of the Law they may ſuffer a civil death, which by a natural one they have prevented; But what Law is ſo cruel as to ordain any ſuch thing concerning men that never were? What Law condemns men not born, [Page] to die? Let us therefore think that a myſtical and ſpiritual death reign'd upon all the predeceſſors of *Adam:* Juſt as the Civil Law preſuppoſes thoſe that have dyed a natutural death, may be alſo condemned to a civil death.

But any one may anſwer, Thoſe guilty perſons dyed a deſerved civil death, by the ſentence of the Judges, for breach of the civil Law. But thoſe men who dyed before *Adam,* and never did violate any Law, becauſe never none was given to them, how could they deſerve any ſuch thing at Gods hands? and what ſuch barbarous Law allow'd the Cuſtome to involve dead men in guilt, kill them over again, and add a legal death to their natural death, by a Law which they never tranſgreſſ'd? Let us never have any ſuch thought, that there is any ſuch injuſtice in God, or any cruelty in his Law, God forbid that any ſuch thing ſhould come into our minds: that God ſhould ever decree any thing that ſhould tend to their deſtruction, which we confuted before:

Whatſoever God decreed concerning men, it is decreed for their ſalvation, and if there was any thing then which ſeem'd to them diſadvantagious, God would in his own time turn it to the beſt. Therefore God provided for thoſe men which were before *Adam,* that they ſhould die by the tranſgreſſion of *Adam,* that they might again riſe from the dead, according to the ſpirit of ſanctification which is in Chriſt; They were [Page] ſav'd becauſe they periſhed; And it had been thought a diſadvantage to the myſtery, unleſſe thoſe who were in poſſibility to riſe again had periſhed: And both could be well enough performed upon them, to die in *Adam,* and riſe in Chriſt, by the mutual and reciprocal imputations of *Adam* and Chriſt, myſtically and ſpiritually underſtood, if we conceive the condemnation of death turn'd back upon them, in the ſame manner as we underſtand the abſolution from condemnation, by the ſatisfaction and death of Chriſt, myſtically and ſpiritually returned alſo.

Yea, they do object, How can ever the predeceſſors of *Adam* be ſanctified, and a riſe up to eternal life in Chriſt, if life eternal, which is the ſalvation of man, is granted to none but ſuch as know▪ God the Father, and believed in Chriſt his Son, whom the Father ſent; But how could they either know God the Father, or believe in Chriſt his Son, who never heard any thing neither of Father nor Son; for knowlege and faith are by hearing? That I may anſwer this according to time and place, you muſt know, that all *Adams* Anceſtors might preſume of their ſalvation; upon the ſame account as all the Patriarchs of the the Jews could conceive hope in their ſalvation; For neither did thoſe Fathers of the Jews know God the

Father, as Father, nor believed in Chriſt the Son, according to the Apoſtle, in the laſt Chapter [Page] of the *Romans.* The myſtery of God the Father and God the Son was *hidden from eternity to our times;* Therefore it was hid and unknown to all thoſe Patriarchs that were betwixt *Adam* and Chriſt: But if any mention the words of our Saviour, ſaying, that *Abraham* and *Iſay* foreſaw the day of Chriſt, and were glad. I anſwer, they ſaw the day of Chriſts coming, but cloath'd in ſhadows and figures, as one 'Who ſees in clouds, or thinks he ſees the Moon.' They ſmil'd upon Chriſt, but knew him not; as Infants ſmile upon their Mothers, and whom by laughter they are ſaid to know, rather poetically than truly; for inſtinct it is rather in Children, than knowledge.

It is alſo written in the firſt Chapter to the *Epheſians,* That God did chuſe the Gentiles to the Adoption of his own Sons, *before the creation of the World:* God forbid that we ſhould think that election was ſo unprofitable, and to ſo little purpoſe, which we ſuppoſe to be from eternity, to the framing of *Adam,* and ſo to Jeſus Chriſt, that none of all the Gentiles was elected and called to the participation of ſalvation which was in Chriſt, all that time which was betwixt the infancy of the world, till the death of Chriſt. *Melchiſedech* was a Gentile, for he was not a Jew, which he has clearly ſet down in his Epiſtle to the [Page] *Hebrews.* chap. 7, verſe 6. *And he was the Priest of the moſt high God.* Therefore elected; yea, a veſſel of moſt choice election, who received the tenths from *Abraham,* and to whoſe eternal Prieſthood the eternal Prieſthood of Chriſt is compared. *Iob* is thought to be a Gentile, a man ſingle and upright, fearing God, and departing

from evil, a ſervant of God; and therefore choſen, and to whom, as God ſays himſelf, there was not the like upon earth. *Cornelius* the Centurian of the *Italian* legion, was a Gentile, a man pious, and fearing God with his whole houſhold, and given to good works. I paſſe by a great many Proſelites, as alſo thoſe Gentiles whom *Mothanus Vuyerius* the *Chiron* of our *Achilles* makes a long Catalogue of, in his elegant and and learned Treatiſe *of the vertue of Heathens;* I ſay I paſſe by all thoſe good, approved, and wiſemen, whom long before the death of Chriſt its probable, yea we may very well believe, were choſen by God, and called unto the Lord; But in the ſame account were after *Adam* to Chriſt, in the ſame account I ſay were thoſe Gentiles in the firſt age, from the creation of the world, till the framing of *Adam.*

For this cauſe I think that all thoſe Gentiles begotten before and after *Adam,* good and meek men, to have been Chriſts chief, becauſe I believe they were the bondmen and ſervants of Chriſt. *For if any had the ſpirit of Christ, he was* [Page] *Chriſts,* as ſays the Apoſtle *Romans* 8. I think they had the Spirit of Chriſt, becauſe I think they were touched and inſpired by the ſpirit of Chriſt, which by ſecret operations and thoughts, wrought in them ſalvation to life eternal. The ſpirit of Chriſt was in the Gentiles, as the ſoul is in Infants, by which they are ſenſible, and which the Infants perceive; but are not ſenſible of it. The ſpirit of Chriſt was in them as reaſon is in Children, which is in them a power to become reaſonable; but as yet not brought in to act. Therefore is that ſpirit called, *the power of God unto ſalvation.* Rom. chap. 1. The ſpirit of Chriſt was in them; as in a grain of Corn, there is a vegetative power; *For*

that grain of Corn grows and increaſes in the earth, without the knowledge of the Husbandman who ſowed it. Which is obſerved in the Goſpel according to St. *Mark:* For this cauſe the ſpirit of Chriſt, which is the kingdom of God, is compared to the grain of Corn: For that ſpirit which is in the elect, grows and increaſes, whilſt the elect, in whom it is, know not of it. That ſpirit of Chriſt was given to the Gentiles, not knowing, being ſupine and aſleep, to whom that of the 127 Pſalm agreeed very well: *When he ſhall give his beloved ſleep; Behold the inheritance of the Lord?* The inheritance of the Lord, which is the Kingdom of God, the ſpirit of Chriſt, and life eternal. [Page] The ſpirit of Chriſt was in them, but it was hidden and unknown, nor revealed it ſelf unto them. They felt and worſhipped that ſpirit; they felt that which they knew not, they worſhiped that which they were ignorant of; They dedicated Altars, which they conſecrated to the unknown God, which unknown God St. *Paul* himſelf by name, did expound to the *Athenians.* The ſpirit of Chriſt was hidden in them, therefore were they elect unknown; as St. *Paul* calls others, *Jews in ſecret,* Romans 3. *They were ſhut up to that faith which was to be revealed.* Which St. *Paul* alſo affirms of thoſe holy Jews, who lived under the Law from *Adam* till Chriſt; and might be alſo well fitted to thoſe juſt Gentiles, who liv'd under Nature, before the Law and *Adam.* Thoſe Gentiles were like *wandring ſheep, who knew not the ſhepheard that led them, but which,* according to Saint *Peter,* in his ſecond Epiſtle, chapter 2. might be turned *to the ſhepheard of their ſouls.* They were hidden in their knowledge and profeſſion: and only ſo far known, as they could be diſcern'd by their workes, which was the true and real proof of their

Election. As the Lord ſays, *By their works you ſhall know them.*

More of this I will ſpeake, if it ſhall pleaſe God; where I ſhall ſpeak of purpoſe concerning the calling of the Gentiles, which was in force [Page] after the rejection of the Jews. I will begin the ſecond Part of this Syſteme from the rejection of the Jews: Becauſe I have ſpoken enough of the Election of the Jews, and of the Gentiles elected in the Jews, and will ſpeak no farther of it.

The End of the firſt Part.

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Editorial practices

EEBO-TCP is a partnership between the Universities of Michigan and Oxford and the publisher ProQuest to create accurately transcribed and encoded texts based on the image sets published by ProQuest via their Early English Books Online (EEBO) database (http://eebo.chadwyck.com). The general aim of EEBO-TCP is to encode one copy (usually the first edition) of every monographic English-language title published between 1473 and 1700 available in EEBO.

EEBO-TCP aimed to produce large quantities of textual data within the usual project restraints of time and funding, and therefore chose to create diplomatic transcriptions (as opposed to critical editions) with

light-touch, mainly structural encoding based on the Text Encoding Initiative (http://www.tei-c.org).

The EEBO-TCP project was divided into two phases. The 25,363 texts created during Phase 1 of the project have been released into the public domain as of 1 January 2015. Anyone can now take and use these texts for their own purposes, but we respectfully request that due credit and attribution is given to their original source.

Users should be aware of the process of creating the TCP texts, and therefore of any assumptions that can be made about the data.

Text selection was based on the New Cambridge Bibliography of English Literature (NCBEL). If an author (or for an anonymous work, the title) appears in NCBEL, then their works are eligible for inclusion. Selection was intended to range over a wide variety of subject areas, to reflect the true nature of the print record of the period. In general, first editions of a works in English were prioritized, although there are a number of works in other languages, notably Latin and Welsh, included and sometimes a second or later edition of a work was chosen if there was a compelling reason to do so.

Image sets were sent to external keying companies for transcription and basic encoding. Quality assurance was then carried out by editorial teams in Oxford and Michigan. 5% (or 5 pages, whichever is the greater) of each text was proofread for accuracy and those which did not meet QA standards were returned to the keyers to be redone. After proofreading, the encoding was enhanced and/or corrected and characters marked as

illegible were corrected where possible up to a limit of 100 instances per text. Any remaining illegibles were encoded as <gap>s. Understanding these processes should make clear that, while the overall quality of TCP data is very good, some errors will remain and some readable characters will be marked as illegible. Users should bear in mind that in all likelihood such instances will never have been looked at by a TCP editor.

The texts were encoded and linked to page images in accordance with level 4 of the TEI in Libraries guidelines.

Copies of the texts have been issued variously as SGML (TCP schema; ASCII text with mnemonic sdata character entities); displayable XML (TCP schema; characters represented either as UTF-8 Unicode or text strings within braces); or lossless XML (TEI P5, characters represented either as UTF-8 Unicode or TEI g elements).

Keying and markup guidelines are available at the Text Creation Partnership web site.